THE BLACK PANTHER

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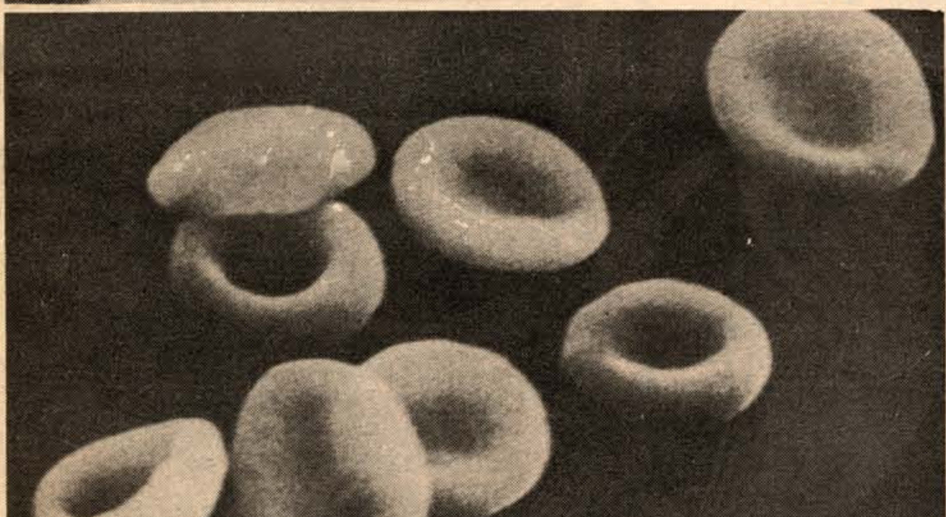
PUBLISHED WEEKLY THE BLACK PANTHER PARTY MINISTRY OF INFORMATION BOX 2967, CUSTOM HOUSE SAN FRANCISCO, CA 94126



THE PEOPLE'S FIGHT AGAINST SICKLE CELL ANEMIA BEGINS



SEE STORY ON CENTER PAGE



Normal, donut shaped, red blood cells.



Red blood cells taken from a patient in a sickle cell crisis. Three of the cells are sickled and the other stretching away from its normal, donut shape.

INTERVIEW WITH THE UNITED COMMUNITY CONSTRUCTION WORKERS

(The following is an interview conducted by the Peoples' South End News with Leo Fletcher, president of the United Community Construction Workers)

Q: Can you give a little background of the UCCW? How did it begin?

A: The UCCW was founded in 1968 around an issue concerning Black construction workers on the site of the Boston Urban Redevelopment Program which was set to rehab about 3000 units of low-income housing. On the job was a total of about 100 men, and the majority of them were Black. After a certain phase of the work ran out, they cut all the Black workers out and kept all the White workers there. So, in turn we formed a committee to shut down the rest of the projects until we got our jobs back. It was on a Friday that we were laid off. The following Monday we were hired back, all except for 24 laborers. But, what we did with that is we opened up a training program for sheet-rockers, wallboard insulaters and tapers. And, all of us went back to work. Myself, seeing the need for somebody to represent the minority work force in the area, what we did was form the United Community Construction Workers. We did this knowing that there was going to be a lot of building going on in the community and we had to have some kind of control as to who does the building.

We just now, in the past 8 months, opened up a new office. I was attached to the Urban League, working out of there before UCCW. Here, we've started to run training programs. We've had one training program successfully run and when completed we trained 14 wallboard insulaters who are now working as journeymen, tradesmen, earning journeymen wages. So, the program was definitely a success.

About two months ago we put out what we called the Black construction workers manifesto, which defines the certain policies of this organization and that this organization is trying to enforce. Briefly, the manifesto states that it does not have faith in the Establishment to secure and maintain the rights of workers in the Roxbury, Dorchester, and South End community, and that this organization will make policies and organize to enforce those policies.

Q: A few months back some of you were out at the BCH construction site, and I guess a few were arrested. One thing that catches peoples' attention, I think, is that there were not too many people involved then, but there were a lot of people out there last week. What's happened since that first demonstration to now to make this significant growth?

A: Methods of organization. First of all, the Boston City Hospital demonstration was a play demonstration if you want to call it that, where in effect the police and the demonstrators agreed to get arrested. So that really didn't reap anything and it really didn't accomplish anything. But the demonstration we were just involved in ....and I'm not trying to build up one and push down the other, for I think both of them shed light on the situation... but I think that the show of force on the one last week, shows that there are Black men in this community and Spanish-speaking in this community that are unemployed and willing to work, and they came out and showed it. Because the cry used to be, "well, we don't have the bodies, where are they?" so I think that with this last demonstration we showed them that we do have the people and we are going to secure the work for them.

Q: What are some of the objections to the BCH construction particularly and with Perini Contractors?

A: In 1968 we shut down Perini Construction Co. at Egleston Square for three days because of the lack of community minority workers on the community project. At that time he agreed to take 50% of the skilled workers or until our work force was exhausted, and too he was going to put on 100% skilled labor. He didn't reach the 50% all the way through the job, but he kept the ratio of common laborers up to the percent. So, we've met Mr. Perini before. So, now he comes back in and he's building this thing 4,5,6 times bigger than the one he previously worked on and he knew he had problems on that one and I know he knew he was going to have problems on this one, because he's still not sensitive enough as to what the demands are of the community.

His job is just totally out of order. The only reason that we have 28 people on the job who are Black now is a tokenism effort in the community, because if he was building his buildings in downtown Boston, he wouldn't even have 10, on the whole job if the job was the same size.

The ratio at the Boston City Hospital Construction project is like this---there is 120 White workers on the job and 28 minority workers on the job. So, out of 148 men we have 28 Black men on the job. Being that the hospital is right in the heart of the Black community, the facility is being built for the use of the people in the Roxbury, South End, and Dorchester community, it just seems to me in this day and time, knowing that the need for improving the conditions of the ghetto community that more of the economic power, more of the cash, should be generated right in the community. That is one of the reasons that we are out there specifically.

Q: Is Perini meeting the "guidelines" of the "Boston Plan" and what are the objections to the "Boston Plan"?

A: The Boston Plan was designed for training, not journeymen, not laborers. So even if we say, okay the Boston Plan is not working , we didn't expect it to work anyway, we still have 38 jobs that should be ours. We're not trying to say that Black people should work in their own community and then turn around and we go out to South Boston and they tell us, well, you guys said that we couldn't work in your community so you can't work in ours. But what we are saying is that due to the situation that our community is economically deprived of so many things and that other communities aren't , so that unskilled jobs should go to Black people which would in turn help the total economics of the community if we had 28,30, 35 men who are making $200. a week over the longevity of that job. Nobody I am sure in Boston is in the situation that Roxbury, South End, and Dorchester are in, having so many deprived people.

Q: Community control is clearly the key basic thing here and community control has never happened in any Black or poor community because it is not allowed. So, in fact the real issue is that what goes on in a community should be controlled and run by the folks who live there. In a sense, the demands are so fair that they can't possibly be met.

A: Right, exactly. Right.

Q: Relative to BCH, did you later after the action that morning talk to Perini at the Mayor's office?

A: We talked to them at the Mayor's office. The contractor's hands are tied because they really can't do anything because of the unions. They really know how to pass the buck. What came out of the Mayor's office was absolutely nothing, because they kept telling us about the Boston Plan and I kept telling them that the Boston Plan didn't include laborers and are they going to make all our men trainees off the git-go, which they haven't done anyway. We weren't talking about too much training, we were talking about the fact that even the number of journeymen is low. I ended the meeting in about 10 minutes. Really nothing came out of it.

What we really want, man, is to be used as a hiring source. We want to be called and asked to send so many laborers, send me 3 carpenters, send me whatever, because we are a bonafide labor union. We have the right to be recognized , especially within the confines of our community.

Q: Have any of the workers at BCH been gotten through the UCCW?

A: No He has never got a man from us.



MEMBERS OF THE UNITED COMMUNITY CONSTRUCTION WORKERS

Q: With the demonstration last week in which you locked the gates and all, the next day there were, I counted 118 police there. Did you expect this?

A: Again, it just shows you the type of things that are going on in this country. And then they talk about violence, you know. They tell us that if there is any violence out there, they will close the job down. And then they ring it with 200 police, you know. And, they're going to protect, protect the racist unions and contractors who are robbing the people. So what they are, well I guess it's like history if you really dig it. They're robbing the people by allowing the economic wealth that's generated within the community to leave it and by putting the police out there they are saying to us that we're the robbers and these guys are our protectors and we're going to rob you and they (the police) are going to mess you up and shoot you down if you do anything about it. You know, we're going to have to deal with that eventually anyway.

Q: Why are some contractors open to hiring fairly in the community?

A: I think what they are doing is a little bit of psych. If you ever been busted, right, you always have the good cop and the bad cop, right. So, that's what it is. I believe that's what happened is that they've said well, you deal with and we won't and they (the Black workers) won't get too mad at us, because at least you're dealing with them. This always keeps us in limbo. It keeps us from making the ultimate move on them and that's just to take them and wipe them off the face of the earth.

Q: In relation to BCH and community control, what direction do you move into now, without getting too specific?

A: Well, since the Man has told us and shown us that he's going to react to us by putting his police out there to protect these things that go on, then we'll have to relate to another frame where we actually have, we actually start to speak his language.....saying that if he can pick up the gun against us then we have the right to also if we need to and we know that we are justified because we are the ones who are starvin, we have to return in whatever way we have to. If we have to take a violent approach, then that's what we have to do. Right now, and I don't care who knows it, but we are organising our men to defend themselves, and when we go back down on the City Hospital site that will be either we get what we want or there will be a whole lot of people in their graves that day. We will not go back on the City Hospital site unarmed, so that when we go back out there again and the police are out there with their dogs and everything, we'll be out there too with our dogs and our guns and our baseball bats, because like I say we feel that it is our right to defend ourselves when attacked and that is this organization's philosophy. If anyone of us got a beef, then we all got a beef.

Q: Have you found a lot of support in the community in general for what you're trying to do?

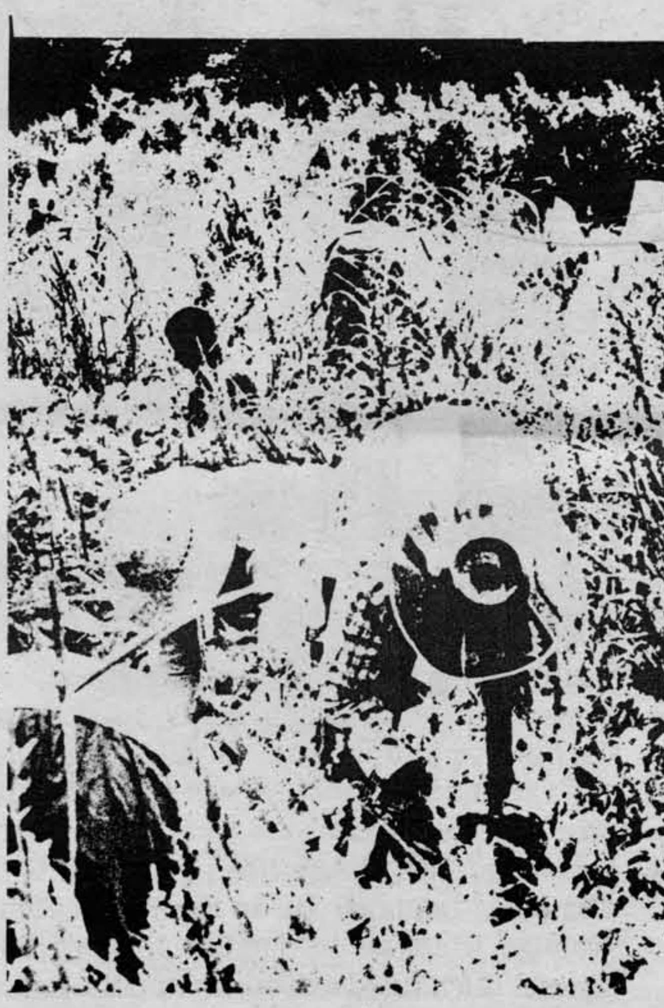
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MESSAGE TO THE BLACK PANTHER PARTY FROM REVOLUTIONARY FARMERS

May 13, 1971

Brothers and sisters,

We are revolutionary farmers in the "Heart of Dixie" Alabama. We grow food, plenty food. We have made contact with the Black Panther Party Branch in New Orleans, and we can supply them with eggs from our community, meats etc. for their program. We feel that the revolution is on all fronts; we must think in terms of feeding our people. This we will do. We will plant plenty of mustards, collards, turnip greens, beans, limas, a couple of acres of soy beans, six or seven acres of corn, millet for making syrup and sugar, potatoes, sweet potatoes, crowder peas (field peas), raise hogs, chickens, rabbits, goats, you name it; we will try to raise it. We met some beautiful people in New Orleans. Yes, my brothes and sisters, it's power to the people. We have no more fear. Just like I told the Sister and Company in New Orleans, we don't need thanks. This is our duty.



We are very small in number, but the revolution is very large. We are trying to get together a truck so we can get this food to them, we want to invite them up to check us out. I think it would be very good for the city folks to get to know thecountry folks. Probably in any community (Black), the Party could pick up eggs. I know I can organize 25 to50 dozen eggs every two weeks in my community, if anyone, even down this way, check us out. Remember, revolutionaries are everywhere. Being in Alabama is a beautiful spot; people are becoming fearless; yes Babylon is falling. Let her fall.

We can supply food, places to stay. We like to call it a base. My brothers and sisters, we have been waiting for this day, now we say, "come on with it". We feel everytime we talk with others who're struggling from a survival point there, we feel great. Tell all the brothers and sisters, revolution is in the making. They may lock us up, kill us, but there's no way that they can kill the spirit of revolution. It has already dawned. Tell Huey Newton, right on!, Bobby Seale, Ericka, all of you beautiful people.

I was on a Peace and Freedom walk from Canada to Cuba. I walked 2,300 miles from Philadelphia to Miami. I met some beautiful people along the way. I was walking with a group of pacifists. I was non-violent; hell, no one ever hit me. I'm too big, Black and ugly to be non-violent. So now, here I sit here in Alabama. I feel very warm to you all. The struggle is really alive. Everytime a brother or sister go to jail, get shot, somewhere in the land, a revolutionary is born. Check us out.

LIVE REVOLUTION EVERYDAY!

INTERVIEW WITH THE UNITED COMMUNITY CONSTRUCTION WORKERS

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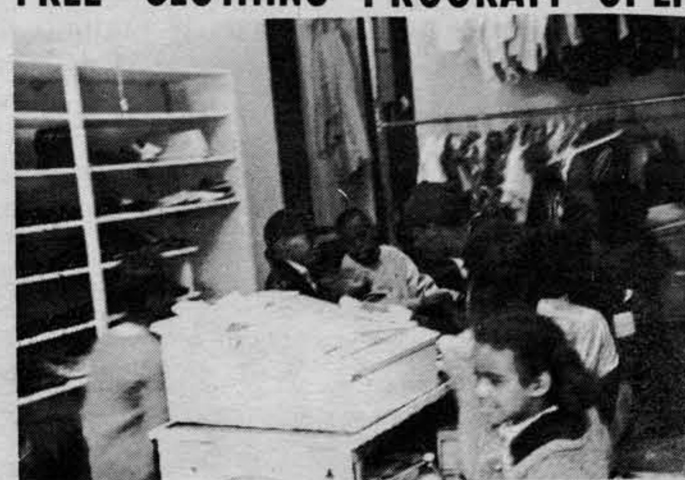
A: Well, I think that a generation is coming that is not opposed to a violent method of getting what they want. More and more of this is growing, and I think that it's our only salvation, especially when you don't really have anything at all, you don't have any dignity any self-respect. I think the only way really to gain that is through armed struggle. I think that there are more and more people as they become aware of the types of oppression that they and we all are under, that they will be moving towards this and they are growing. There are a lot of people out there who are tired and they aren't going to take anymore of this, and they would rather die and go into their graves before they let anymore of this happen.

Oh, plus the working people, like most of these guys worked hard all their lives at menial jobs and what-have-you and fed up to the point where they just don't care no more, because what have they got but to live in like a vacuum for the rest of their lives. They know thatthey have got to make the break out of the vacuum.

This organization is going to be moving not only against Boston City Hospital but against every other contractor that practices racism and discrimination against our people and who are depriving us of our rights as Americans, depriving us of the economic stability for ourselves and our families, and I think the only question that lingers in the minds of people, both us and the people who are looking on and the people who we are going out to do battle against is that by what method will we use. And, as far as I can see, we don't have anything to lose but our lives, and we're losing that now everyday. And maybe we should put that pressure on somebody else, you know. Let them lose some lives for a while. If they want to fight in Viet Nam and fight here too, then all I can say is right on...

THE BALTIMORE PEOPLE'S FREE CLOTHING PROGRAM OPENS





Throughout the Black communities of racist America, the people suffer many pains and miseries. Unlike the communities of the oppressor, our communities are filled with people who suffer from a lack of decent housing, clothing, food and medical attention, as well as many other basic needs. Decent clothing, as only part of what the oppressor denies Black and oppressed people, is one of the needs that we must insure for our people, if we are to survive in this racist empire.

Without proper clothing to protect our bodies, from the forces of nature, we cannot survive. Therefore one of the survival programs that the Baltimore Chapter of the Black Panther Party has implemented to aid oppressed people in the everyday struggle to survive is a People's Free Clothing Program.

After obtaining a former cleaners on the West Side, we transformed it into the People's Free Clothing and Free Shoe Program. This program provides clothing and shoes for the people, and there is a pressing machine to press the People's clothes and a sewing machine, with which we can tailor the people's clothes. All of these services all free.

The People's Free Clothing Program is located at 1829 Edmondson Avenue, Baltimore, Maryland.

ALL POWER TO THE PEOPLE!

Baltimore Chapter
Black Panther Party

For further information, call (301) 523-9010

WHITE VIGILANTE "ELECTED" CAIRO POLICE COMMISSIONER



The People of Cairo being confronted by new Police Commissioner, Dale (far right, with shot-gun)

Cairo, Ill., May 4, 1971 -- New and widespread repression on the Black community of Cairo by the Cairo Police Department and white vigilantes is expected with the appointment of James Dale as Cairo Police Commissioner. Some of this is already evident with increased patrol car activities, and for the first time since December, 1970, the city's armoured car patrolling the Black community.

Dale, who is a member of the White Citizens Council (white vigilantes), was sworn in as a new commissioner in the city on Friday, April 30, and was appointed by his fellow commissioners to the Police post, Monday, May 3. He was elected, along with three other white vigilantes, in the Cairo Municipal election, on Tuesday April 20. Along with Mayor Pete Thomas, re-elected, this gives White extremists full control of the city business and official activities.

Others elected and later appointed to specific commission posts, along with Dale, were Allan Moss, Fire Commissioner; J.B. Walder, Streets Commissioner; and William Egan, Finance Commissioner.

According to most residents in the Black community, Dale has long been active in the white vigilante moves against Blacks before and during the Black economic boycott of white Cairo merchants. The boycott began in April of 1969. During this time the white vigilantes have fired into the Black community on over 150 nights. This is in addition to many other forms of overt violence committed almost daily against the Black citizens. Dale has also assaulted Blacks as they have attempted to peacefully picket in the boycott area. By his own admission, on a clear channel radio station, Dale was a block captain in the whitehats when they were known as the Committee of 10,000,000, and often leads drills in the Black community. Blacks say that he has often declared his hatred and contempt of Blacks in open meetings as well as to the face of Blacks participating in activities connected with the boycott.

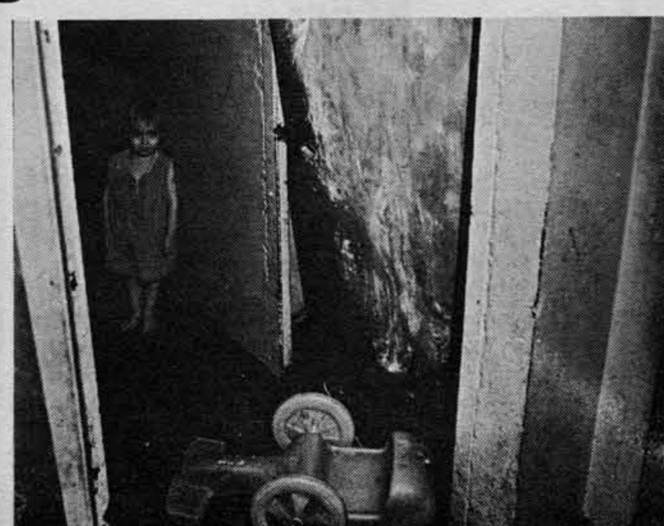
The Rev. Charles Koen, executive director of the United Front of Cairo, Illinois said that the election of Dale and other members of the whitehats signifies to the world that the white community of Cairo has indicted itself in its deep racism and is not ready to see Blacks assuming their rightful roles in this community. "These men elected are the most extreme of the extremists. They have vowed to keep Blacks in their place in whatever ways needed. Their ways in the past have been through open violence against the Blacks," said Rev. Koen.

The people feel that new moves will be made against the Blacks as they continue to peacefully observe their boycott through picketing and other forms of demonstrations. The Rev. Koen also said that Black people will remain non-violent and will continue their present programs in an overall program with the theme "Let's build". He feels that the entire populace of this country needs to be aware of the extent the white people of this city and other parts of the country will go to keep Black people under the yoke of racism and exploitation.

ANOTHER FAMILY EVICTED







The Parrigo Family in the home from which they were evicted.

A large majority of Black people and poor and oppressed people of other ethnic groups in Boston are found in the public housing projects. The problems of living conditions facing these residents are the same as those of people who live in the typical housing owned by the private slumlord in our communities. However, instead of having to deal with the slumlord, these people have to face the Boston Housing Authority.

Realizing the needs of the people in one of these housing projects, the Columbia Point Housing Project, the Massachusetts State Chapter of the Black Panther Party implemented a survival program, a Free Breakfast Program.

One of the families in these projects, which had been sending their children to the Free Breakfast Program so that the children could receive proper nourishment, and which also buys the Black Panther Intercommunal News Service, was the Parrigo family. They have five children and have been residents of Columbia Point for two years, at 15 Montpelier Street.

Recently, there was a fire in the Parrigo's apartment, making it completely unliveable, although the gas stove that leaked, the toilet and tub which backed up, the bathroom with no light fixture, and the broken refrigerator, unremoved for 16 months, had been enough to make conditions unbearable before the fire. Boston's Fire Department was called to quell the fire. It is difficult to decide, however, whether they came to put out a fire or complete the destruction of the apartment. Even rooms untouched by fire did not escape the fire department's axes and water: They broke a door, destroyed a couch, destroyed the kitchen and bedroom furniture, and broke the majority of the windows.

After surveying the remains of their home, the Parrigo family went to the local Boston Housing Authority office to seek help. They were told that their apartment was going to be boarded up and that they would have to leave as soon as possible. The Boston Housing Authority would neither supply temporary housing, nor another permanent apartment for them, which left the Parrigo family, five children included, out on the streets with no place to go even for the night. The Boston Housing Authority did this even though there are numerous empty apartments in Columbia Point. (It is interesting to note that a few days before the fire, Mrs. Parrigo had received a letter from the Boston Housing Authority thanking her for making sure her back rent was fully paid and saying that if everyone did this, "we will have more funds to meet many of your requests more adequately. Thanks again for your cooperation.")

After seeking help from a variety of organizations, the Parrigos finally found temporary, and eventually permanent housing, through the Black Panther Party. In addition, the children were examined and treated for the effects of the fire and smoke at the Black Panther Party's people's Free Health Clinic.

SERVE THE PEOPLE BODY AND SOUL!

Massachusetts State Chapter
Black Panther Party

FOOD FOR CAIRO ILLINOIS



Panthers deliver food.

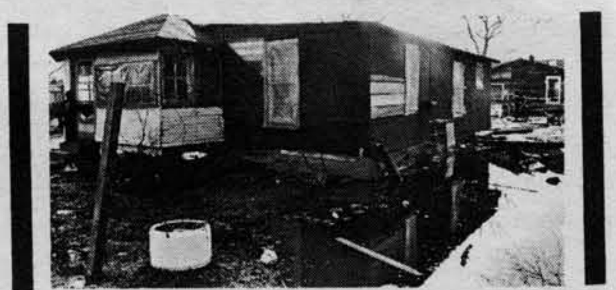
"Cairo represents the reality that is America in its rawest form"
Rev. Charles Koen

The statement by the Reverend Charles Koen is not a romantic notion dreamed up by him; it is instead a concrete analysis of conditions that exist in Cairo, Illinois. The Black community of Cairo has been subjected to more than 154 racist attacks since March 31st, of 1969 by the fascist "White Hat" vigilante organization, which has been aided in its attempts to commit genocide on the Black community of Cairo by the repressive State and Local police forces. The majority of these attacks have been focused on the Pyramid Courts project area, many of whose all-Black population are United Front for Survival members, an organization formed for the purpose of dealing with the problems that face the Black community of Cairo, due to racism and exploitation on the part of White businessmen.

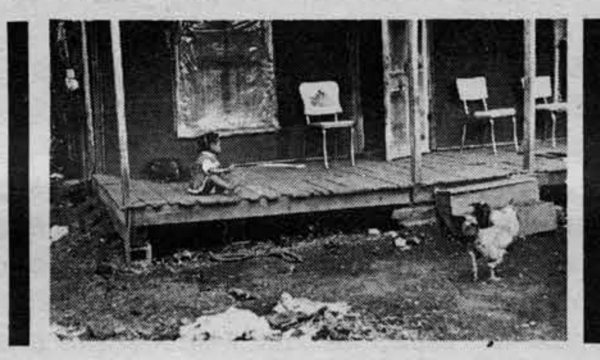
In April, 1969, the United Front, under the leadership of Rev. Koen, started an economic boycott of the white store owners in the downtown area of Cairo. One of the stipulations for the ending of the boycott was that the racist White Hats cease their attacks on the black community of Cairo and disband at once. This was not done because the majority of the white citizenry of Cairo supports the White Hats and the racist city government and, would rather see the downtown area of Cairo in complete economic ruin rather than see their racist viligante groups disband. The result of the Black's economic boycott was intensification of the attacks upon them by police and night riders.

There has even been an effort on the part of the city government to starve the people into submission, by blocking routes to food stores outside of Cairo. The Black Panther Party, recognizing that the struggle of the black community in Cairo is the struggle of oppressed people the world over, organized a Food Drive for the benefit of the suffering Black masses in that southern Illinois city.

From the beginning the food drive was met with an overwhelmingly positive response on the part of the Chicago community, which donated food and clothing by the carloads for the Black residents of Cairo. On May 11th, comrades in the Illinois Chapter of the Black Panther Party rented a truck to take the donated food and clothes to the people of Cairo. When they got there, they saw the validity in calling that city "The front line



war zone of Black People". Two nights prior to the arrival of the truck there had been shoot-outs between the Black residents of Pyramid Courts and the racist white hats and police. The following is an excerpt from a press release from the United Front on that incident:



"Well over 1,500 rounds of ammunition were fired by local police and vigilantes in Cairo Sunday evening and early Monday morning (May 9 and 10). This was the second consecutive night of heavy firing into the Black Community by the whites. It is believed that these shootings are led by the recently elected city councilman and police commissioner, Mr. James Dale. The shooting lasted from 9:15 p.m. Saturday night until 3:00 a.m.; and from 10:00 p.m. Sunday night until 2:45 a.m. Although buildings were hit, there have been no reported injuries to Black residents of all-Black Pyramid Court, which sustained the bulk of the violence. Other predominately Black areas of the city of Cairo were scenes of the white instigated violence."

When the comrades from the Black Panther Party arrived, they received a revolutionary welcome from representatives of the United Front and the Black community in general. They were also escorted around Pyramid Court and the outlying area, where they saw the visible evidence of the repression brought down on the Black people of Cairo, such as bullet holes from the attackers' .357 magnums, carbines, and 50 caliber machine



guns. These bullet holes were numerous throughout the Black community; they were in the homes, churches and headquarters of the United Front, testifying to the genocidal plot of the racist city government and vigilante groups.

The judicial system of Cairo is indicative of the overall conditions that exist for Black People there. There is currently a case in Cairo in which four brothers are being charged with two counts of aggravated battery. The prosecution says that on the afternoon of August 8th, during a United Front boycott of white downtown establishments, James Wilson, Herman and Wallace Whitfield, and Frank Washington attacked a white man named Carl Helt, who is the publisher and editor of the racist Cairo "Tri-State Informer" newspaper. Carl Helt is also president of the fascist United Citizens for Community Action organization, which is based in Jackson, Mississippi, and an affiliate of the Ku Klux Klan.

The Black community of Cario says that Carl Helt was never attacked by the four brothers. To substantiate this, a film was shown in court that gave undeniable evidence that pig Helt was not attacked on August 8th, 1970. The film was taken when the incident was supposed to have happened and it clearly shows that Carl Helt and his racist friends were lying. The whole trial itself is nothing more than a plan on the part of the Cairo city government to destroy the revolutionary fervor of the United Front in particular and the Black community in general.

The Cairo experience is best summed up in the words of a 65-year old Black sister whom the Black Panther Party interviewed. In the interview she stated that, "In Cairo, even the cows are racist." She further stated that for the salvation of the Black community of Cairo, it would take the concerted efforts of all progressive people throughout the United States.

In this vein, the Black Panther Party calls on all concerned people to continually send food and clothing for Cairo to our offices in the Chicago area. Our offices are located at 4233 S. Indiana and 2350 W. Madison.

ALL POWER TO THE PEOPLE
Illinois Chapter
Black Panther Party

A TALK WITH JESSE "LONE CAT" FULLER INVENTOR OF THE "FOTDELLA"

QUESTION: What is your full name?
JESSE: Jesse Fuller. I nicknamed myself "Lone Cat", 'cause there wasn't nobody who played the type of music I played, and I decided to be a-lone, see.
QUESTION: How long have you been playing that type of music?
JESSE: I've been playing since 1952; before then I played the guitar for myself and to entertain around where I worked. I used to work as part of the extra gang on the railroads, and I would listen to the others play their guitar, and when I was on the farm where they used to chop cotton down in Atlanta, Georgia; Atlanta, Georgia is my home.
QUESTION: How long have you been living in Oakland?
JESSE: Since 1922.
QUESTION: What's the name of the instrument you play?
JESSE: I made it in 1952; it's a "Fotdella". After I made it, I went around in the neighborhood, and I got pretty famous.
QUESTION: How did you make it?
JESSE: Just like you make anything else.
QUESTION: How long did it take you?
JESSE: It took me about a week's work on it. The one I have now is the third one; I make one after the other one gets bad.

The Fotdella is a bass fiddle and a washboard. It is made of plywood, part of an old dresser, six piano strings, foam rubber and springs and ratchets. Jesse Fuller plays this with his right foot and big toe. With his left foot he plays the tamborine (which he also put together just for this purpose), while holding an electric guitar in his hands; and around his neck he has mounted a kazoo and harmonica, which he plays at the same time.



Jesse and Gertrude Fuller

QUESTION: How did you get the name for the instrument?
JESSE: I play it with my foot, you know, and my wife put the 'dell' part on it.

Jesse Fuller and his wife, Gertrude Fuller (who is one of the founders of the West Oakland Health Clinic), will have been married thirty-six years this November. They have three children (Their oldest daughter is also one of the founders of the West Oakland Health Clinic), and three grandchildren. Talking with Mrs. Fuller she said that they have been very happy years together.

QUESTION: How old are you now?
JESSE: I'm seventy-five years old; I started in 1914 playing the guitar.

Jesse Fuller has always been a very hard working man all his life. He has worked in vaudeville and on the hobo circuits. After moving to the West Coast in 1922, he ran a shoeshine and hot-dog stand outside the old United Artists studio in Hollywood. He also played in a number of movies while in Hollywood, one of the most famous was the part of a slave in the silent film, "The Thief of Bagdad", along with Douglas Fairbanks. He has been a shipyard welder and for years in *jockeyed a jack-hammer with Southern Pacific track gangs.*

In 1952, when Jesse couldn't get much else work to do (he was 56 at the time), he then made the Fotdella and became a very famous man. For those who have heard him, he is hard to resist. Some of his most famous songs are "San Francisco Bay Blues", "You're No Good" and "Take it Slow and Easy."

In January of this year, Mrs. Fuller said that Jesse had a heart stroke and had to stay in the bed for a little while. His doctor has informed him that he has to take it kind of easy these days.

QUESTION: Does your manager or do any of your producers whom you worked for, do they help you at all?
JESSE: No. They don't help me. Every once in a while I might get a little something; but they don't help. I'm trying to quit now, but my manager won't let me. They've sent me to Europe five times now, and it was always over-crowded. I've been to many places and I'm kind of tired now.

Even though Jesse has worked hard all his life and for a lot of people, he still has to rely on his social security check and medi-care to take care of him when he is sick. By the time he has paid off everyone after a performance, he hardly has anything left for himself and his wife.

And because Jesse Fuller has no patent on any of his work (The Fotdella), in time someone will probably copy it and take it over as their own. But the people who have heard Jesse "Lone Cat" Fuller, who knew him personally, and especially his friends in West Oakland, shall never forget the great contribution in music and history this beautiful Black man has made for Black people as THE ONE-MAN BAND FROM THE WEST COAST!
ALL POWER TO THE PEOPLE

CRIPPLED GIRL AND HER MOTHER DENIED RIGHT TO DECENT HOUSING

Mrs. Fannie Jefferson and her daughter Cheryl Jefferson have been living in unfit housing for a year and a half. Their residence is 1612 East 73rd Street, Cleveland, Ohio.

The landlord, Pig Phillip Shanon, has been appealed to on many occasions and his response has been either indifference or promises that are not fulfilled. Of course, the rent is expected to be paid promptly every month, which is $85.00. Though the rent is paid monthly, Pig Shanon has not attempted to make any of the needed repairs. The plaster is falling out of the living room ceiling. This alone is dangerous; in addition, water leaks from the ceiling, whenever the tenants upstairs use their furnace. And, on numerous occasions during the winter, Mrs. Jefferson made appeals to the landlord to have the outside stairs, leading to the building, shoveled and salted. This was very much needed for Cheryl Jefferson, age 14.

Cheryl was strickened with polio in September, 1959. She was in the hospital from September 1959 to March, 1960. Cheryl, has had five operations from January 1970 to March 1970, at Metropolitan General Hospital in Cleveland, to straighten her legs. In March, 1970, she was sent to Health Hill Hospital on Shaker Blvd. in Cleveland for physical therapy. She remained there for one month. She is now receiving physical therapy at school. Cheryl goes back to Metropolitan General Hospital for another operation this June.

Cheryl attends Sunbeam School, which is a school for crippled youths. The school does provide transportation to and from school, but the bus driver does not have the responsibility of helping or carrying the students to and from the school bus. Therefore, in the winter it is very dangerous for Cheryl to walk up and down icy, snow-covered steps on crutches and with braces on her legs. But the landlord, to whom money is paid for custodial services, refuses to clear the outside stairs of snow and ice, to allow Cheryl to enter and leave the building safely.

Even though Mrs. Jefferson was not behind in her rent payments, on May 7th, 1971, Shanon demanded a month and a half advance rent of her or she would be evicted within eight days. Mrs. Jefferson is on welfare.

This situation was not new to Mrs. Jefferson for like most Black and oppressed people she has suffered a history of unfair treatment in a quest for decent housing. For example, Mrs. Jefferson's previous residence had been 7820 Lexington Ave., also in Cleveland. In April, 1968, Mrs. Jefferson, her daughter and the other tenants of that address (an apartment building) were told to move for remodeling purposes. The tenants were told to move so that the Government could build "Lexington Square", another pacification project. (This project came about through the planning of the racist bureaucrats of Cleveland along with the bureaucrats of Washington, D.C. after the rebellion of the people in the Cleveland ghetto of Hough in 1966. From this coalition came the "Better Homes for Cleveland Foundation". And out of this, the Lexington Square Project.)

Remodeling began in certain apartment buildings in 1968. Under this program, the tenants who were required to move were to be given priority in returning to their previous residences. This was not true. In Mrs. Jefferson's case when filling out her application for re-admission to her apartment at 7820 Lexington Ave., she was assured of her rights. In 1969, however, when the remodeling was completed, Mrs. Jefferson was not allowed to return to her apartment. When she asked why, she was told that her application had been lost. Mrs. Jefferson then sent in another application. This too was refused, with no reason being offered. After repeated requests from Mrs. Jefferson as to the cause of the delay, three years later, in April, 1971, she was told she owed back rent for April and May of 1968. This is the period in which the tenants had been forced to move from their apartments so that the Government could implement its remodeling program.

But these denials of Mrs. Jefferson's rights have only made her stronger in her demands for fair and decent housing.

ALL POWER TO THE PEOPLE!
Cleveland Branch
Black Panther Party

BLACK MOTHER

I must confess that I still breathe
Though you are not yet free
What could justify my crying start
Forgive my cowards heart
- but blame me not the sheepish me
For I have just awakened from a deep deep, sleep
And I be hazed, and dazed , and scared
And vipers fester in my hair
BLACK MOTHER I curse your drudging years the rapes, heart-breaks, sweat and tears
- but this cannot redeem the fact -
You cried in pain, I turned my back
And ran into the myers fog
And watched while you were dogged
And died a thousand deaths.
But I swear on seige night dark and gloom
A rose I'll wear to honor you, and when I fall the rose in hand you'll be free and I a man
For a slave of natural death who dies
Can't balance out to two dead flies
I'd rather be without the shame
A bullet lodged within my brain
If I were not to reach our goal
Let bleeding cancer torment my soul.

(Alprentice "Bunchy" Carter)

MOTHER'S DAY-- CHICAGO



Dep. Min. of Defense, Bob Rush, at Mother's Day Tea





On May 9th, Mother's Day, the Illinois Chapter of the Black Panther Party paid respects to Black Mothers on a community -wide level. Dinner invitations were extended to mothers and families of Political Prisoners, to Welfare Mothers and their families, Panther Mothers and their families, and those mothers whose only family or children are those of the oppressed community as a whole.

The Mother's Day gathering was a family affair on a community level. Instead of the family being defined by blood lines and ties, it was defined by the oppressive conditions we as Black people face daily in our struggle to survive in our fight for freedom.

The program included a tour of the office, slides of the survival programs, dinner, speeches by Deputy Minister of Defense of the Illinois Chapter, Bob Rush, and Deputy Minister of Health, Ron Satchel and a short question and answer period.

The mothers and families were overjoyed at this opportunity to come closer together and to reunite with the Black Panther Party and the rest of the community in the spirit of revolutionary love.

ALL POWER TO THE PEOPLE!

POLITICAL PRISONER APPEAL

ALL POWER TO THE PEOPLE:

Within the last year, the vicious and oppressive nature of the American prison system has begun to be exposed. Due to the particular repression that the U.S. Government has directed against the Black Panther Party, we have obtained first hand knowlege of the prisons through our political prisoners, beginning with the incarceration of our Minister of Defense, Huey P. Newton, over three years ago.

Since that time, our Chairman, and cofounder of our Party, Bobby Seale, as well as over 130 other members of our Party have been incarcerated in prisons and jails across the country. Not only are they in jail on false charges stemming from their political beliefs, they are subjected to some of the most inhuman treatment and repression of the penal system.

However, they have also met the hundreds of thousands of other political prisoners, the forgotten people, the people no one knows, who have no vehicle for putting their case before the people, their only rightful judges. Because of this situation, the Black Panther Party has initiated a Free Busses to the prisons program, legal aid services to prisoners, and generally aiding the prisoners in whatever way that we can.

We need your help. In order for these programs to function, we need busses, attorneys and funds. The cost of meeting the commissary needs of Party political prisoners alone is over $500 a month. Commissary is the amount of money that prisoners are allowed to keep in order to buy personal necessities such as combs, toothbrushes, stamps, stationery, etc. With this in mind, we have initiated a program through which interested individuals and organizations may pledge a monthly donation for six months or a year in order to help the prisoners meet their basic needs and see their families, through our bussing program.

If you are interested in helping, please fill out the form below and mail it in.

"We must wage a struggle in the prisons and jails simultaneous with the struggle in the streets"
Robert Williams Political Prisoner

I am interested in:

____Helping with the bussing program (busses, car pools etc.)

____Helping with legal aid services (attorneys) for the prisoners.

____Helping a prisoner meet his commissary needs.

____Helping a prisoner's family to visit him regularly through th bussing program.

I PLEDGE:

$1-- $5-- $10-- $15-- $20-- $-- monthly
For 6 months____For a year______

TO: THE BUSSING PROGRAM_____
LEGAL AID (DEFENSE FUNDS)____
PRISONER'S NEEDS___________

NAME:__________________
ADDRESS:________________
CITY-STATE:______________
PHONE:_________________

SEND ALL DONATIONS TO:
Black Panther Party
c/o Legal Defense Fund
1048 Peralta St.
Oakland, California 94706



SECOND ANNUAL BLACK ODYSSEY FESTIVAL SPONSORED BY THE CENTER FOR URBAN-BLACK STUDIES BERKELEY, CALIFORNIA MAY 16 –23, 1971

SCHEDULE OF EVENTS:

SUNDAY, May 16, 1971
12:30 p.m. - DIALOGUE
A television presentation by the Alamo Black Clergy, Channel 2, KTVU, Oakland.
3:00 p.m. - A CELEBRATION OF ORDINATION
By the Alamo Black Clergy for Mr. Julius Thomas, Community Reformed Church, 451 Capistrano Drive, Oakland.
8:00 p.m. - NDIKHO XABA AND SOUNDS OF AFRICA
The group will perform a variety of music with roots in South Africa, the Congo, and Harlem, USA. Mr. Xaba, a native of South Africa and an expatriot, not only plays piano, drums and sings, but he will tell the story of his music and its political and artistic implications. Church for Today, 1449 Cornell, Berkeley.

MONDAY, May 17, 1971
2:00 p.m. - AFRICA, A PERSONAL RESPONSE
The Reverend James Hargett will present his response and analysis of modern Africa. Mr. Hargett has just returned from an extended visit. He will relate his experiences to the situation of Black America. Graduate Theological Union Lounge, 2465 LeConte, Berkeley.

6:00 p.m. - ART SEMINAR
Mr. Robert Gurst will display some of his work and will lecture on his art. The display will be at the home of Dr. & Mrs. Cornelius Berry, 689 Santa Rosa, Berkeley.
8:00 p.m. - GOSPEL FESTIVAL
Christ Holy Sanctified Church, 5801 Racine (Corner 58th & Telegraph) Oakland.

TUESDAY, May 18, 1971
3:00 - 9:00 p.m. THE CREATIVE EXPERIENCE, BLACK HOUSE
This special program for Black students through the Berkeley Public Schools invites the public to an Open House. There will be Poetry reading with instructor Jabali and the students of creative writing as well as Dramatic Skits performed by the Drama Class. In addition the Black Messengers, a talented, young jazz group will perform. The students of Art and Photography will exhibit their work. An interesting display will be the Batik.
HIGHLIGHT: The Brothers of Soledad Prison will have a special Art Exhibit throughout the day. Buffet will be served for all guests. Black House, 2901 California, Berkeley.
MARTIN LUTHER KING, JR. LECTURE SERIES
Martin Luther King, Jr. Lecture Series will take place through Thursday. This will be the major event of the week, featuring as principal guest lecturer, The Right Reverend Joseph A. Johnson, Bishop of the Fourth Episcopal District, Christian Methodist Episcopal, Shereveport Louisiana. The theme of his lectures will be "Religious Faith and the Black Experience". For more information contact the Center for Urban-Black Studies' office.
8:00 p.m. - REQUIEM FOR MARTIN, MALCOLM X, AND MEDGAR
The Reverend Kelly Miller Smith, preaching; The Reverend Samuel B. McKinney, presiding Chapel of American Baptist Seminary of the West, 2606 Dwight Way, Berkeley

WEDNESDAY, May 19, 1971
10:00 a.m. - WORSHIP
The Reverend James A. Joseph, Executive Director, Association of Foundations, Columbus, Indiana. All Saints Chapel, Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley.
12:00 NOON - "MALCOLM X IN RETROSPECT"
Mrs. Raye Richardson, Professor of Black Culture at San Francisco State College and Golden Gate College, 2401 Ridge Road, Berkeley.
2:00 p.m. - CRISIS IN CAIRO, ILLINOIS
The Reverend Charles Koen, Director of the United Front of Cairo, Illinois, will narrate the two year long struggle of this Black Community, 2451 Ridge Road, Berkeley, Room, B.

4:00 p.m. - THE MYTH OF JUSTICE FOR THE BLACK COMMUNITY
A select group from the Black community will discuss the critical problems of justice encountered by Blackness. Prisons, the courts, and community involvement will be some of the topics. Former members of Grand Jury panels as well as lawyers and former prison inmates will participate in this seminar, 2451 Ridge Road, Berkeley, Room, B.
8:00 p.m. - THE MARTIN LUTHER KING, JR. LECTURE
Bishop Joseph A. Johnson, the Chapel of the Great Commission, Pacific School of Religion, 1798 Scenic, Berkeley.
9:30 p.m. - PRESIDENT-DIRECTOR'S RECEPTION

THURSDAY, May 20, 1971
9:00 a.m. - WORSHIP
The Reverend James A. Joseph
All Saints Chapel
2451 Ridge Road, Berkeley
10:00 a.m. "NEW INTERPRETATIONS FOR THE BLACK CHURCH"
The Reverend Harold A. Jackson, Jr., Director of Student Services at the School of Theology at Claremont, California 2451 Ridge Road, Berkeley.
12:00 NOON - "OLD TESTAMENT AND THE OPPRESSED"
The Reverend Cornish R. Rogers, Associate Editor of the Christian Century, 2401 Ridge Road, Berkeley.
2:00 p.m. - THE BLACK CHURCH AND ECONOMIC DEVELOPMENT
The Reverend Gil B. Lloyd, Executive Director of the Economic Growth Organization in Seattle, Washington, 2451 Ridge Road, Berkeley, Room B.
4:00 p.m. - BLACKNESS AND THE CREATIVE ARTS
Mr. James Washington, noted sculptor from Seattle, will present his work on slides. Mr. Washington will discuss his work and will also deal with the possibilities of creating sensitivity to art through the theological process. Pacific School of Religion, Room 6, 1798 Scenic, Berkeley.
8:00 p.m. - THE MARTIN LUTHER KING, JR. LECTURE
Bishop Joseph A. Johnson, BeeBe Memorial CME Church, 3900 Telegraph, Oakland.
9:30 p.m. - THE BISHOP'S RECEPTION

FRIDAY, May 21, 1971
9:00 a.m. - 5:00 p.m. - THE BLACK EXPERIENCE THROUGH LITERATURE
The Berkeley Public Schools are presenting a day long exhibition of the writings of pupils focusing upon Blackness. Awards will be presented to the presentations deserving special merit. The exhibit will be at LeConte School, 2441 Russell, Berkeley.
2:00 p.m. - ART SCULPTURE SHOW FOR YOUNG PEOPLE
Mr. James Washington will present his work to a group of young artists from the public schools. Church For Today, 1449 Cornell, Berkeley.
8:00 p.m. - THE FIRST ANNUAL WILLIAM H. WILLIAMS MEMORIAL LECTURES
The winner of this competitive Lectureship for Black seminarians will present the Lecture. There will be a dessert reception during and following this presentation 2401 Ridge Road, Berkeley.

SATURDAY, May 22, 1971
9:00 a.m. - A BLACK YOUTH HAPPENINGS
Young people from the various East Bay Black Churches will present the variety and richness of talent found in community. Drama, song, and dance will be included in this creative burst of young people. The activities will be with the leadership of Mrs. Cynthia Smith. West Berkeley Parish, 1823 Ninth Street, Berkeley.
2:00 p.m. - CLASSICAL MUSIC AND GOSPEL TRADITION
Carl Blake, gifted young Black musician will demonstrate and lecture upon the influence of Gospel music upon classical music. Mr. Blake will discuss the problems found in the process of a Black musician involving his art into the classical forms. Church For Today, 1449 Cornell, Berkeley.
8:00 p.m. - DONALD BYRD AND THE LONGFELLOW JAZZ BAND IN CONCERT
The Berkeley Little Theatre
Allston & Grove Streets, Berkeley

SUNDAY, May 23, 1971
3:00 p.m. - CELEBRATION OF ORDINATION
By the Alamo Black Clergy for Mr. Dorsey O. Blake Church For Today, 1449 Cornell, Berkeley.

THE CENTER FOR URBAN BLACK STUDIES
Graduate Theological Union
2465 LeConte Avenue
Berkeley, California

NEW HAVEN, CONNECTICUT

REVIVAL FOR SURVIVAL



Reverend Charles Koen



Edith Jackson



Sunday, May 16th, marked a new awakening, as Black People journeyed to New Haven, Connecticut from Washington, D.C., Baltimore, Philadelphia, New York and Boston to participate in a Revival for Survival - Survival of Bobby Seale, Ericka Huggins and all poor and oppressed people.

The statement of Father Earl Neil of St. Augustine's Episcopal Church in Oakland, California (See Black Panther Intercommunal News Service, May 15th issue) was read by Sister Edith Jackson and was received with great warmth and thought. The role of the Church in our struggle became more clearly understood.

The voices of the Fair Haven Community Choir sang a song of our Black ancestors in chattel slavery. The song was one we understand clearly today, "There's Trouble in Our Way".

The special guest, Rev. Charles Koen, Executive Director of the United Front of Cairo, Illinois, eloquently articulated the attitudes of the people who were in attendance and of our courageous brothers and sisters on the Battlefield of Cairo, Illinois, when he stated, "There's Trouble in Our Way", but, "We're Going Through".

The Black people who came together in New Haven and blacks across the U.S. Empire realize, in the words of Father Earl Neil, "The Church, the Black Panther Party, and even those who belong to neither group can work together to successfully implement the survival program. The only requirement is that we all are committed to the destruction of oppression and exploitation, so that we can return ALL POWER TO THE PEOPLE!"



Winston Gooden,
Yale Black Seminarians



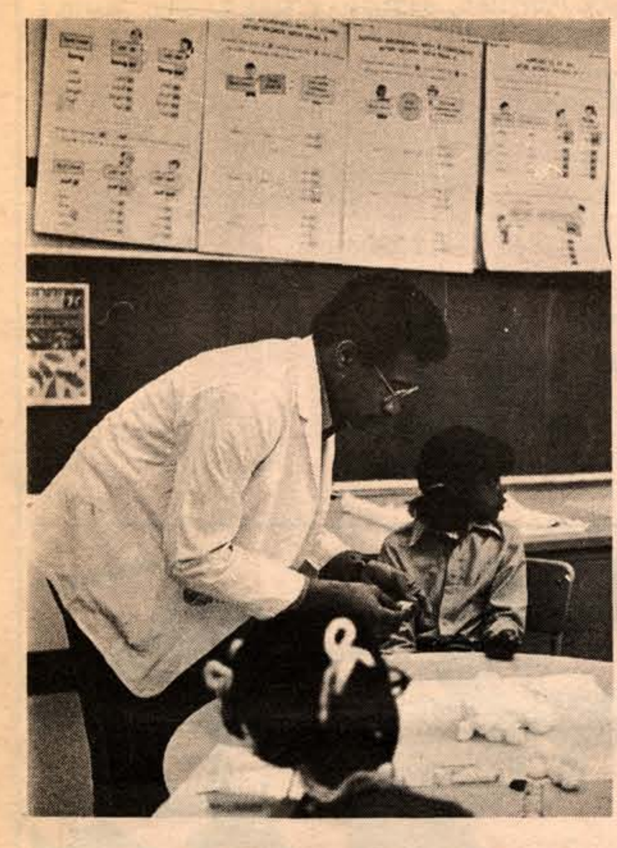




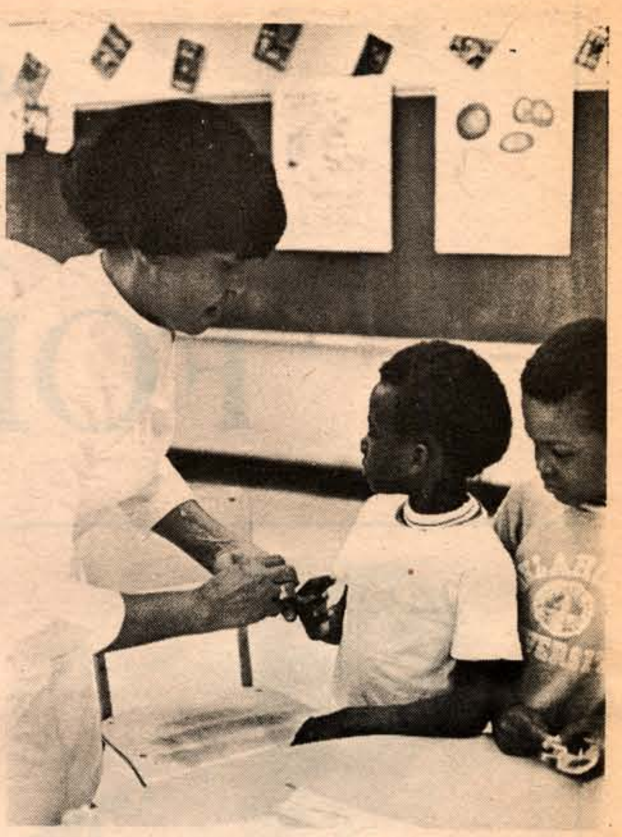
The Family Singers







THE PEOPLE'S FIGHT AGAINST SICKLE CELL ANEMIA BEGINS



Sickle cell anemia - 98% of whose victims are Black - is a disease which is inherited through the genes (The central power or "cell brain" of every living cell. These "cell brains" directly affect and determine physical characteristics and traits in a person's body.). Because the disease is contracted at birth, its agonizing symptoms and pain begin in early childhood. Yet, most Black people are unaware of the existence of such a disease.

Most hospitals do not have clinic facilities for automatic screening of patients for sickle cell anemia or its traits. Such a test must usually be requested by a doctor before it is given. Because of the lack of public information on this subject, and because of the general lack of care or concern shown for Black people in racist, genocidal hospitals, the majority of Black people have remained unaware of the existence of sickle cell anemia and its deadly effects. The Black Panther Party presented its findings to the people in the April 10th, 1971, issue of our Paper, in an article entitled, "Black Genocide - Sickle Cell Anemia", in order to inform the people about the existence of this disease and alert our people to its dangers.

Knowing that this was not enough, the Black Panther Party is beginning testing of people for sickle cell anemia and/or the sickle cell trait, through our People's Free Health Centers in our various chapters and branches throughout the U.S. The Illinois Chapter of the Black Panther Party initiated this step by administering blood tests on May 12, 1971, at the William Penn Elementary School in Chicago, which has fifteen hundred pupils, all of whom are Black. The tests were conducted by the doctors, nurses, technicians and trained community people from the Spurgeon "Jake" Winters People's Free Health Center. Each day of the testing over 200 children were tested.

The program was proposed to the parents of the students at the school by Deputy Minister of Health of the Illinois Chapter, Ronald "Doc" Satchel. The parents unanimously approved the program and were very happy that something was being done to safeguard the health and well-being of their children. The principal of the school even welcomed the program, saying that it was needed. Dr. Eric Kast, an Assistant Professor of Medicine and Psychiatry at the Chicago School of Medicine, said that this was the first known program of its kind in the country.

Every Black person should, in fact, have this test, because sickle cell anemia is an hereditary disease. Even though a person may not have the disease itself, he may be a carrier of the sickle cell trait. And, carriers of the sickle cell trait, who do not suffer the actual symptoms of sickle cell anemia, can, however, unknowingly transmit the disease to their offspring, children. (If both parents have the trait, there is a 25% chance that their child will have sickle cell anemia.) Dr. Richard A. Goldsby, a Black geneticist (a doctor who studies family traits) of Yale University has charged that U.S. public health agencies have neglected their obligation to the People by not requiring such tests, particularly of Black people who are about to get married, since most States require a blood test be taken anyway in order to get a marriage license.

Sickle cell anemia is a crippling, painful disease that kills most of its victims before they are thirty. In some cases, permanent paralysis results from sickle cell anemia. And, a Black ophthalmologist (eye doctor) in New York says that he has found that the sickling trait may bring about serious eye disorders that could result in blindness. He also said that the trait could cause serious complications in other eye disorders, merely by its presence.

Sickle cell anemia is as crippling, as painful, and as deadly as leukemia, muscular dystrophy or cystic fibrosis, all of which diseases primarily affect white people. Yet sickle cell anemia has not received the attention or consideration from public agencies that these diseases have. This is a clear indication of the racist and genocidal policies of this government. In 1967, for example, Dr. Robert Scott of the Medical College of Virginia Health Sciences Center estimated that there would be for that year 1,555 new cases of sickle cell anemia, and only 1,206 cases of cystic fibrosis, and 813, of muscular dystrophy. Yet, the very next year, 1968, $7.9 million was raised to study muscular dystrophy and its causes; $1.9 million, for cystic fibrosis; and, for sickle cell anemia, a mere hundred thousand dollars.

Past statistics have indicated that one out of every four hundred Black people has sickle cell anemia and over two million have the trait. However, since there has never been testing for the trait or the disease on a mass scale, these figures must be considered highly inaccurate. In our tests in Chicago in a three-day testing period (May 12th through May 14th) approximately 600 children were tested. Twenty-seven of these children had the sickle cell trait; and further tests are being made to determine how many of the twenty-seven children actually have sickle cell anemia. This test alone indicates more than double the percentage of the guesswork statistics.

Although virtually nothing seems to be known about sickle cell anemia, very little has been done to find its cause or its cure. It is clear that this racist government has no intention of ceasing this genocide. Research on sickle cell anemia would hinder their plan of Genocide upon Black people. In order to ourselves insure our survival, the survival of Black people, the Black Panther Party has implemented this program to test people for sickle cell anemia, as well as put out as much information and literature as possible to educate the people to this. In addition, the Black Panther Party has also started a People's Sickle Cell Anemia Foundation in order to begin research that is truly in the interest of the people, for a cure of this deadly disease.

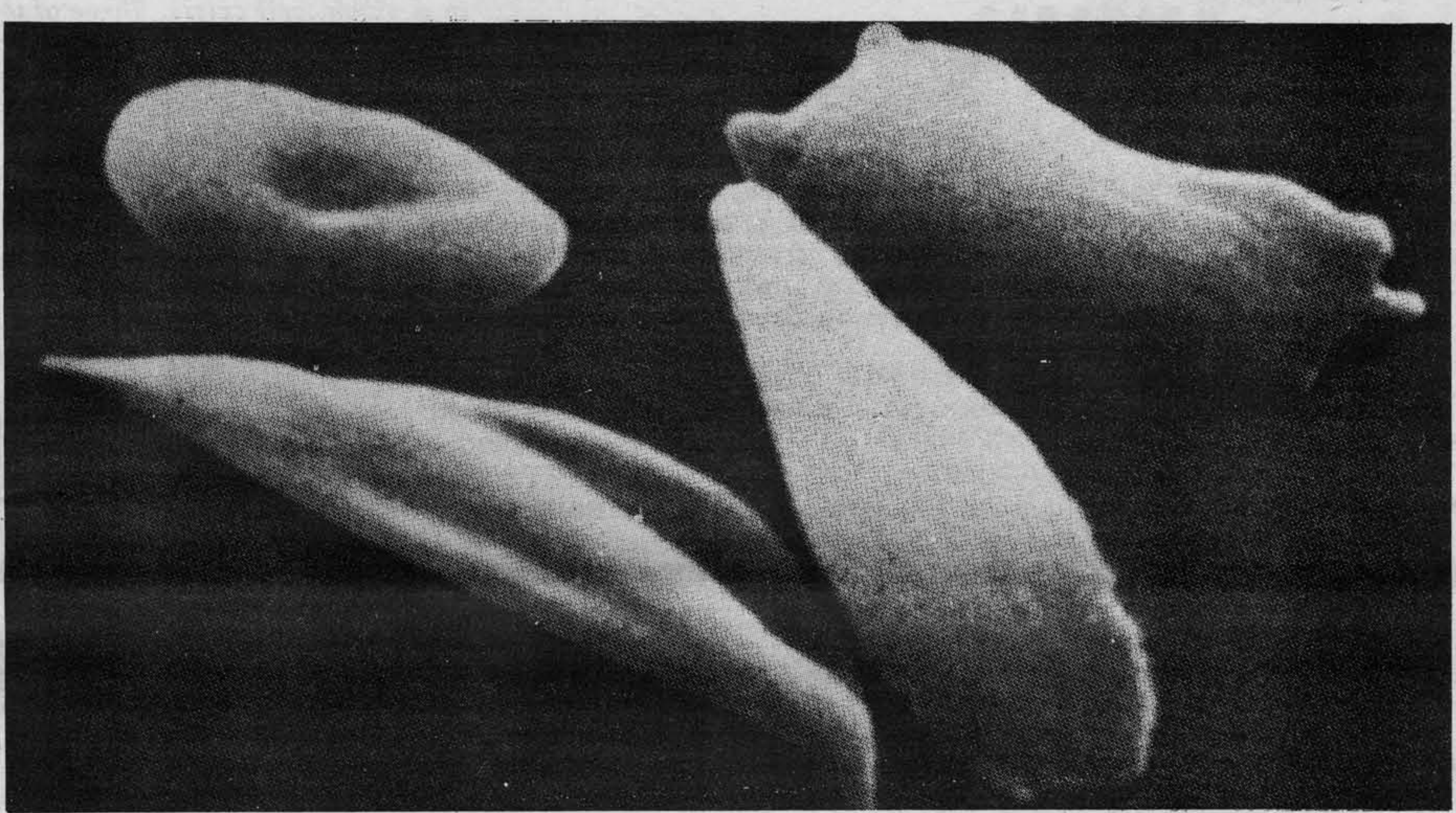
Join in the fight against this form of Black Genocide - Sickle Cell Anemia.

ALL POWER TO THE PEOPLE

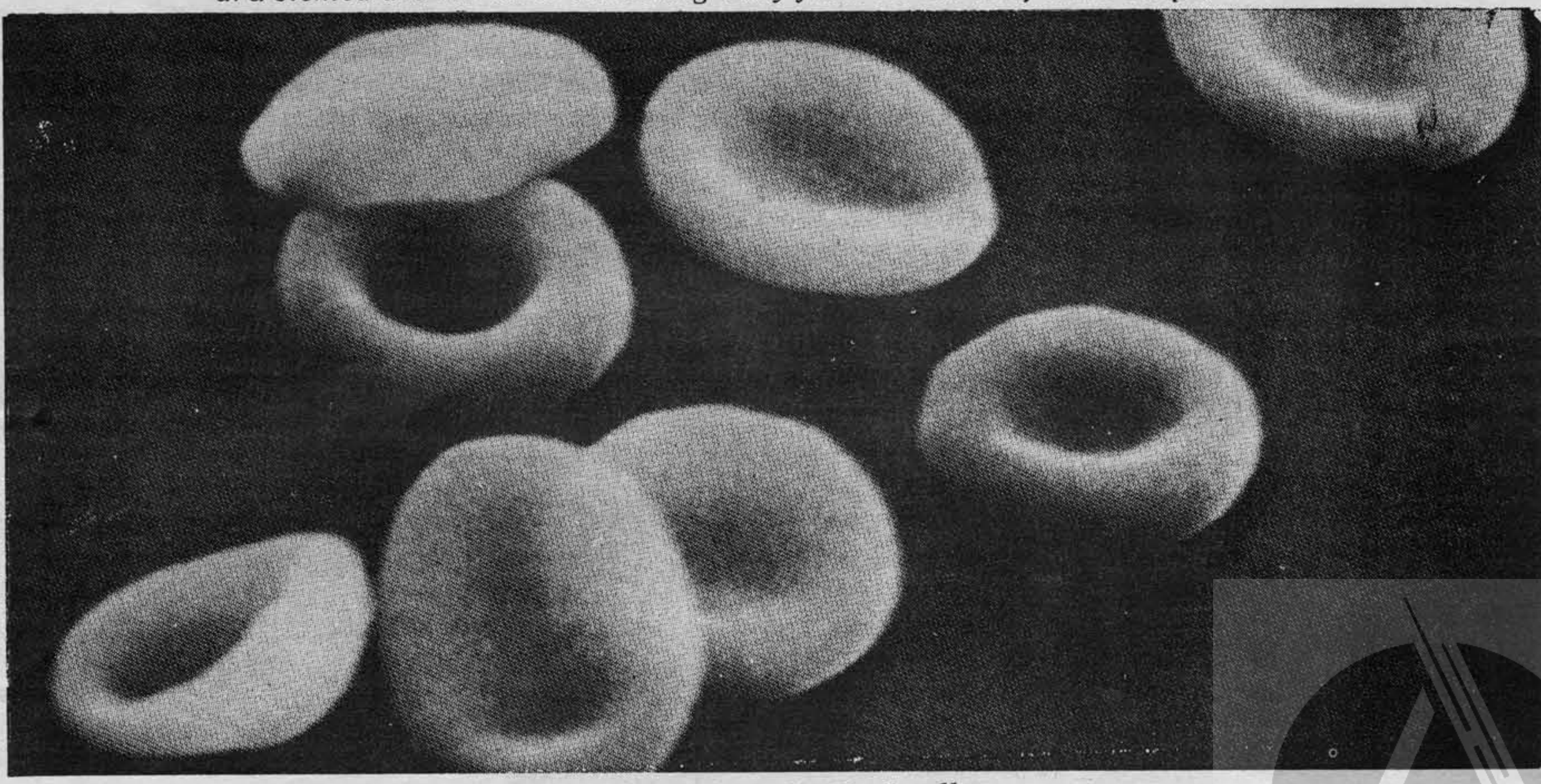




Youth At William Penn School, Awaiting Their Turns For Sickle Cell Anemia Tests

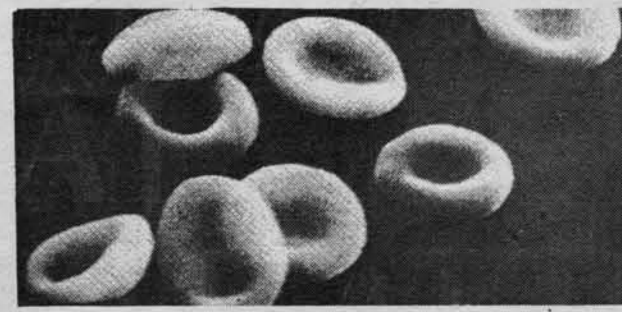


Red blood cells taken from a patient in a sickle cell crisis. Three of the cells are sickled and the other stretching away from its normal, donut shape.

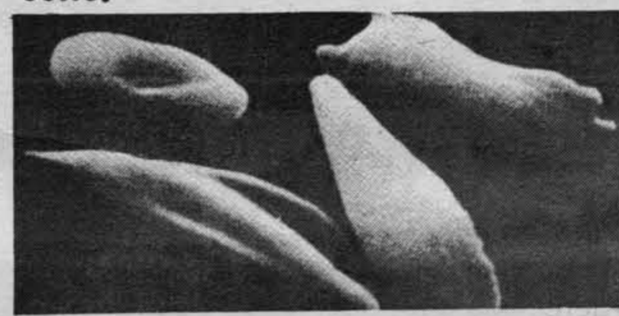


Normal, donut shaped, red blood cells.

YOU CAN HELP DESTROY ONE OF THE ATTEMPTS TO COMMIT BLACK GENOCIDE–FIGHT SICKLE CELL ANEMIA!



Normal, donut shaped, red blood cells.



Red blood cells taken from a patient in a sickle cell crisis. Three of the cells are sickled and the other stretching away from its normal, donut shape.

SICKLE CELL ANEMIA

Sickle Cell Anemia is a deadly blood disease that is peculiar to black people; that is, practically all of its victims are black people. The racist U.S. power structure has no intention of ceasing this form of genocide, since it is this racist power structure that perpetuates this disease.

Therefore the Black Panther Party is initiating a program to help research really begin that can eventually discover the cure and prevention of Sickle Cell Anemia

A fund has been established for this purpose. Your contribution, therefore, can be sent to:

Dr. Bert Small, Chairman
People's Sickle Cell Anemia Fund
c/o The Bobby Seale People's Free Health Clinic
3236 Adeline St.
Berkeley, California
or call
(415) 653-2534
(415) 848-7740
ALL POWER TO THE PEOPLE
Black Panther Party
SERVING THE PEOPLE BODY AND SOUL

LETTER FROM SICKLE CELL VICTIM'S MOTHER

I am interested in a sickle cell anemia foundation, if there is one. My son was a victim of this tormenting disease. He graduated from Wilberforce University , April 17, 1970. He died November 23rd. My oldest son married last month. Due to our loss, I have read all I could concerning sickle cell. During his life time my son had a blood test, yes, but he had to ask for one to see if he had a trait of sickle cell. Sure enough he did. But how many know to ask for one? For an example, my husband and I did not know and was not aware of the disease until it was discovered that our son had it, and he was the third child, and he was not walking when he had the first attack, and he was 22 when he passed. And during those years putting the child to bed along with going into their room to break up a pillow fight was the cry in the night of a child in pain and nothing seemed to give ease. With all the pain he went through, his desire was some day he hoped it would be introduced to the people, as well as other diseases.

Sincerely,
Elizabeth Short

PARENTS, FRIENDS AND RELATIVES OF SAN QUENTIN INMATES!

The Black Panther Party has noticed that those people who have been able to travel from other places to the Bay Area are having great difficulty getting from airports and bus stations out to San Quentin Prison itself.

Therefore, to meet your needs, we are offering transportation from the airport, etc. to the prison and back.

When you arrive in the Bay Area - or you can call ahead of time and give us your arrival time and information - please contact our Central Headquarters office and we will send transportation for you. If possible, come by the Central Headquarters Office and we can take you from there.

CONTACT FOR TRANSPORTATION TO SAN QUENTIN:

Black Panther Party
Central Headquarters
1048 Peralta Street
Oakland, California
(415) 465-5047

ALL POWER TO THE PEOPLE!

Black Panther Party
Serving The People Body And Soul

THE TRIAL COMES TO A CLOSE

Excerpts from an unpublished book by Don Freed about the Trial of Chairman Bobby Seale and Comrade Ericka Huggins.

May, 1971

After six weeks the State rested and the Defense put on its case. On the 18th day, May 11, 1971, Ericka Huggins took the stand in her own behalf. She dominated the courtroom... She told about her life, "I wanted to get into special education; I wanted to teach retardedand birth-defected children. I was a member of a writer's club, a drama club.." The Black jurors (particularly) all watched her,.... as Katy (Roraback) asked her questions: "Did you move into a house with a number of people... By the way, Mrs. Huggins, at that time were you pregnant.. And, eventually you did have a child born, is that correct? ...and it was a girl...".



Then (Ericka told) the story of the murder of Jon (Huggins) at U.C.L.A. again, and the aftermath. The jury (was) excused... "You are not going to ask whether the baby was searched in Los Angeles, California, on January 17, 1961." (The judge was saying this in reference to the day Ericka and her baby, Mai, were arrested, which was the same day her husband, Jon, was assassinated.) The jury never heard the details. But they heard her say, "Thought occupied the rest of my time; that, and taking care of Mai." She described George Sams, wearing a towel with his hair braided sitting on the floor playing with a gun.

Charles Garry finished up: "Did you at anytime conspire to kidnap... murder...harm." (The answers here were all, of course, "No".)

The State's cross-examination was savage. He (D.A. Markle) played the tape again; again you could hear George Sams and Warren Kimbro giving her orders, and George Sams' crazy hoarse voice...

Ericka Huggins, who had wanted to teach children and rescue poor and oppressed people, was still in mourning for Alex Rackley. It was obscene for the State to pretend that they were speaking for the dead Rackley. Ericka Huggins was guilty of no crime in 1969...The jury could see that she was innocent of the charges.

Then, Charles R. Garry rose - "The defendant, Bobby G. Seale rests, your honor." The audience was thunderstruck. The case was over, after two years and two million dollars, after the ruin of half a dozen lives, the scandal of the State of Connecticut's case against Bobby Seale and Ericka Huggins was undisguiseable. Garry had refused to have the Chairman even dignify George Sams, Jr. by sitting in the same chair. The State was off balance just as it had been when Garry managed to introduce Bobby Seale's great oration at Yale University in May of 1969 into the record, by playing the tape for the jury. All that was left were the summations.. Ericka Huggins' lawyer could summarize, "My client is not guilty of the crime of silence; she is not on trial for that; she cannot be convicted of what she did not do."; and, Charles Garry, "Not one person, not one person, in two years , not one who said he saw Mr. Seale that night with Alex Rackley." And he took up Ericka Huggins' cause and he asked the jury to put themselves in the shoes of a 21 year old woman who had been arrested by the police for conspiracy to murder, when her own husband was murdered, who knew what she could expect from the police, and who loved the Black Panther Party more than she loved herself. And, he told the jury that they were the Conscience of the Community. . .

But nothing could ever repay the suffering of Ericka Huggins these two years, or the cost to the Movement the absence of the genius of Bobby Seale has been. It was the end of one of the most unfair trials and arrests in American history.

And there will be questions never answered, the criminal involvement of the F.B.I., the perjury of the State, when and where George Sams became a government agent, and finally, the abject racism and sadism of the State, not only for what they've done to Ericka Huggins and tried to do to Bobby Seale, but for what they did to the "Niggers" - George Sams and the others, that they bought like "geeks at a carnival" to try to send other Black people to the electric chair. After this trial the words "American Justice" are the name of a nervous disease. This trial is a turning point, although it was history before it was news, and many things will be dated from its end.

NEW ORLEANS POLITICAL PRISONERS DENIED VISITING RIGHTS— FOUR SISTERS INCARCERATED

On Sunday, May 9th, members of the New Orleans Branch of the Black Panther Party went to visit the New Orleans 24 at Parish Prison, only to find out that the brothers are being denied their two hour visiting rights. Four sisters from the Branch, Gail, Carol, Delores, and Shirley, were asked to leave, after being there no more than five minutes. The sisters asked why they were being denied the right to see and talk to the brothers. They were answered with harassment and their visiting cards were taken from them by the pigs, who removed them from the grounds with brute, physical force.

Without further incident they did leave. While the sisters were on the corner waiting for a bus to leave the prison, the pigs converged on the corner, capturing and placing the sisters under arrest. When the sisters asked why they were being arrested, the pigs told them they did not need to know. Later, while being booked and placed in maximum security, the sisters learned they had been kidnapped off the streets on the trumped up charges of "using profanity" and "refusing to move on".

Monday morning the sisters were maced, and thrown into isolation. The pigs then took Carol away from the other sisters. Sister Carol was burned with cigarettes, held down and maced again, kicked in the stomach, and then charged with assault on the pigs.

The sisters are now out of jail, scheduled to go to trial in thirty days. These sisters know the importance of the people's struggle, and will not be intimidated by the pigs. They will continue to expose this system and its lackies to the people, and to serve the people, body and soul.

ALL POWER TO THE PEOPLE
FREE ALL POLITICAL PRISONERS
New Orleans Branch
Black Panther Party

ANGELA ON THE SOLEDAD BROTHERS

Fleeta Drumgo, George Jackson, and John Clutchette are scheduled to go to trial on July 15th. If the state of California is permitted to proceed unhampered, the outcome of that trial could be death for all three in San Quentin's gas chamber. The recently unsuccessful attempt on the part of the prosecution to change the venue of the trial to San Diego County, where the reactionary political climate would virtually guarantee their conviction, was a clear indication that the State intends to claim their lives.

For almost a year we have rallied around the slogan, "Save the Soledad Brothers from Legal Lynching". Before it is too late we must increase the momentum of that process which alone will allow us to transform this slogan into a reality - the involvement of masses of people in an extensive range of aggressive and creative activities which will challenge the use of the judicial system as well as the penal system as tools of political control and repression. All people who oppose the increasingly fascist features of this society - the barbarous extermination of the Indo-Chinese people, the formidable routine oppression of black communities, the unbridled repression of revolutionaries - must become conscious of their responsibility to defeat the State's designs to legally murder the Soledad Brothers. Now is the time to intensify our efforts to build a massive popular campaign which will unconditionally demand and ultimately secure the freedom of our brothers.

Just as the defense of Ericka Huggins and Bobby Seale is central to the survival of our movement for Black Liberation, the Soledad Brothers' case likewise possesses a special significance both for the movement and for black people in general. Without a clear understanding of the centrality of their case, it is impossible for us to discern the motives underlying the government's determination to murder them and thus to affirm its ability to indiscriminately punish political activists. As ever greater sections of the black community achieve political maturity and search for radical solutions, they will be exposed to the fascist techniques of suppression which seek confirmation in the Soledad Brothers' case.

As a consequence of the racism securely interwoven in the capitalist fabric of this society, black people have become more thoroughly acquainted with America's jails and prisons than any other group of people in this country. Few of us indeed, have been able to escape some form of contact - direct or indirect - with these institutions at some point in our lives. We are acutely aware of the critical function of the entire network of penal institutions as a buttress assisting the ruling class to maintain its domination. Engels observed over a century ago that along with the army and the police, prisons are the most essential instruments of state power. The prospect of long prison terms is meant to preserve order; it is supposed to serve as a threat to anyone who dares disturb existing social relations whether by failing to observe the sacred rules of property or by consciously challenging the right of an unjust system of racism and domination to function smoothly.

Historically the prison system has been an integral part of our lives. Black people emerged from slavery only to encounter the prison labor system as one element of the new apparatus of exploitation. Arrested for trivial or falsified offenses, blacks were leased out to politicians, planters, mining firms and Northern syndicates for up to thirty years. A remnant of that era can still be detected, for example, in Arkansas' notorious Cummins Prison Farm where prisoners work for no pay in cotton fields five and a half days a week. While more insidious forms of slave labor have persisted in the prisons, this broader social function of maintaining the existing socio-economic order has achieved monstrous proportions.

The mere fact that almost half of the twenty-eight thousand convicted felons in California's prison system are non-white - Blacks and Chicanos - is enough to reveal the intrinsic racism of the courts, Youth Authorities, and Parole Boards to which George Jackson, John Clutchette, and Fleeta Drumgo fell victim at a very early age. All three were convicted of allege "property crimes", Fleeta and John of second degree burglary and George of second degree robbery. In spite of the indeterminate sentences they received (George, one to life; Fleeta, 6 months to 15 years; John, 6 months to 15 years) which made their release contingent on "good conduct", they refused to pattern their lives after the authoritarian behavior of the apologetic victim. Only after having conceded the state's unqualified right to dictate the principles governing their lives, would the prison officials and the Adult Authority consider them



sufficiently "rehabilitated" to warrant their release. Like so many of our brothers and sisters today they would not acquiesce in their victimization and continued to challenge the assumptions underlying this distorted concept of rehabilitation.

George, John and Fleeta took on the perilous task of creating centers of resistance to the totalitarian prison regime and to the society fraught with irreconcilable antagonisms, which engendered repressive penal institutions as one of its bulwarks. They have continued to fight unwaveringly in the most dangerous arena of struggle in America. The mindless, sadistic guards whose carbines at any moment, could let loose bullets aimed at their brains, could not deter the Soledad Brothers from reaching out to every other inmate whose ears were receptive to their teachings on liberation.

George's book, Soledad Brother, declared contraband for California prisoners immediately after publication, contains a penetrating and articulate analysis of the American penal system. He elucidates the perverted relationship which locks the overseers and the subjugated, the masters and the slaves in constant conflict. This is the nature of the prisoner's unending battle for survival and dignity. He defines the structure and function of the American prison system in the context of capitalist society, while at the same time projecting the crucial role of "criminals" become revolutionaries in the broader liberation movement. With Ho Chi Minh, George insists that when the prison gates are flung open, the real dragon will appear, the dragon whose goal is to work for the emergence of an egalitarian, socialist order. His book is a vivid testimony of the evolution and maturation of a committed revolutionary under conditions which demand a perserverance verging on the superhuman.

It comes as no surprise that the fascist mentality of the prison authorities induces them to react with extreme panic in the face of this remarkable black man. No wonder they have resolved to kill this man whose extraordinary ability to recognize the precise nature of his oppressors and to persuade his captive companions to embark on the correct path to liberation has not even been slightly debilitated by eleven long difficult years of imprisonment climaxed by the heroic death of his brother, Jonathan.

The three Soledad Brothers are the descendants of a long line of black heroes whose determination to prevail, whose persistent courage throughout our four hundred and fifty years of oppression, has not been dampened by the superior physical powers of our adversaries. We can detect the fruits of their struggles in the rapidly developing liberation movements in prisons throughout the State of California. During the eleven years of George's imprisonment - eleven years of an indeterminate sentence for a robbery involving 70 dollars - he has done time in practically all of California's prisons, San Quentin, Soledad, Folsom. Fleeta, who has lived over half his life in California penal institutions, has spent 3 1/2 years in state prisons, and John, since August of 1966, has been held captive in San Quentin, Tehachepi, and Soledad.

The Soledad Brothers, have consciously relinquished their immediate self-interests of a speedy release from prison by educating and enlightening their fellow captives in the theory and practice of collective liberation, were natural targets of the fascist administrators of Soledad Prison. They have all related numerous incidents which occurred prior to this last definitive attempt to claim their lives. Fleeta was continually harassed when he refused to remove the political posters from the walls of his cell. George has said, "The only reason that I am still alive is because I take everything to the extreme, and they know it. I never let any of them get within arm's reach, and their hands must be in full view. Nothing, absolutely nothing comes as a surprise to me". (Soledad Brother).

Still George has been repeatedly charged with crimes resulting, for example, from the refusal to accept the racial segregation ofcertain prison facilities. Most of these alleged offenses which occur behind prison walls - those which do not incur the death penalty - are never tried in court. As James Park, associate warden at San Quentin said, in an interview with Jessica Mitford, referring to the prisoner accused of a crime: "He hasn't the right to a trial. We find him guilty or not guilty administratively." When asked how guilt is determined when no witnesses are called and no evidence presented, he said: "That's simple. We know who did it from other inmates...We don't have the type of case we could take to court; it would be too dangerous for our inmate-informers to have to testify". (Jessica Mitford, "Kind and Usual Punishment in California Prisons", The Atlantic, March 1971).

It should be obvious that this administrative punishment can have the effect of indefinitely prolonging the sentences of prisoners who are known to espouse revolutionary causes. Of course anyone who claims to struggle for revolutionary change, anyone who in fact announces his opposition to a system of domination - the prison or the larger society - which ultimately rests on violence, is immediately labeled a criminal; that is, an advocate of violence. The Deputy Superintendent of Soledad Prison observed that: "We live at a time where there has been more violence in the streets. And we get people from the streets in here who have problems with violence. The joint is full of them." (New York Times, February 7, 1971.) This is the technique used to justify the inordinate political repression which the Soledad Brothers encountered.

George's administratively determined guilt, an a priori guilt, was the pretext used by the Parole Board when they refused year after year to grant him a parole date. They hoped to coerce him to abdicate his revolutionary vocation, but year after year this man said with his words and actions, "Without the cold of winter, there could not be the warmth of spring. Calamity has hardened me and turned my mind to steel." (Ho Chi Minh.)

CONTINUED ON NEXT PAGE

ANGELA ON THE SOLEDAD BROTHERS

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On January 13, 1970, a white Soledad prison guard brutally assassinated three black men without provocation. The murderer went unpunished for his racist deed, the Grand Jury ruled justifiable homicide in one of the innumerable instances where Grand Juries have proved themselves handmaidens of official repression. On the day of the Grand Jury ruling a guard was killed. George, John, and Fleeta were elected by the Soledad Prison administrators to pay with their lives for the death of this guard. But even this is not an adequate description of the situation in which they found themselves entangled. For the death of the guard was seized upon as a convenient opportunity to off them because of the enormous contributions they had made in heightening and intensifying political consciousness in California's prisons. Indeed the informers (whose existence Park indirectly acknowledges) who gave false testimony before the Grand Jury which indicted them were chosen to accomplish a far more profound and devastating task. Under the surface of the murder indictment lurked the real charges: revolutionary insubordination, failure to conform to the established order of things, inciting dissent, planting the seeds of liberation in the minds of their comrades in captivity.

Three Black activists had already been unceremoniously assassinated. Without incurring the suspicion of democratic-minded inhabitants of the outside world, it would be difficult to repeat this with grace. This time the legal machinery was set into motion. George, John, and Fleeta would be legally assassinated. Their murder would be veiled by the external trappings of a democratic trial, but notwithstanding this formal exercise in democracy, their fate would be understood and, as the prison officials hoped, well-taken by thousands of inmates in California's prisons. It would serve as a warning to anyone who contemplated repudiating his or her role as unfree automaton - victim - broken human being. If the fascists were correct in their calculations, the immolation of George, John and Fleeta would act as a brake on revolutionary prison activities. Strikes would subside. Rebellions would cease. There would be few remaining inmates courageous enough to utter words of liberation when it might be at the expense of their lives. These are the dynamics of terrorism.

Objectively seen, the insurrection of August 7, 1970, involving three San Quentin captives who were joined by Jonathan Jackson, George's younger brother, must have been an attempt to break this vicious cycle and to impress upon the world the unrestrained political repression as well as the sub-human conditions of existence which characterized prison life. The three prisoners involved - James McClain, William Christmas, and the survivor Ruchell Magee, had lived and suffered under these conditions. Jonathan had experienced them vicariously. He was acutely aware of the vicious attempts to silence his brother George.

The events of August 7 forced broader sectors of the American public to become cognizant of the terror which reigns in this country's penal institutions. Evidence of its profound catalytic impact can be seen in the abundance of prison exposes which have been regularly appearing in the established press. Just recently a series of articles on California prisons appeared daily over a period of three weeks in the San Francisco Chronicle. The reaction of the ruling circles to the insurrectionary events of August 7, 1970, was swift, demonstrating that they were shaken to the very core. Politicians and government officials hastened to administer meaningless reforms in an attempt to assuage the anger of conscientious citizens. The former want to give credence to their deceptive assertions that the centuries-old tradition of brutality and terror crystallized in the prisons and now reaching the peak of fascist political repression is merely a minor sore - to be cured with anesthetic-like reforms.

"Reforms" such as conjugal visiting programs reserved for the "good boys" are anesthetic ploys designed to divert attention from the real issues involved in the struggle against repression in the prisons. Many of these reforms will prove to be merely more subtle techniques of repression - just as the indeterminate sentence which was originally proposed in California as a policy of shorter prison terms has had precisely the opposite effect on prisoners, especially blacks and Chicanos, who refuse to be subservient. Our response to these so-called reforms must be to push to the forefront more substantial issues which attack the very basis on which the prison system rests, such as the freedom for all political prisoners.

Our slain brothers, Jonathan, Christmas, and McClain, and our brother Ruchell who comes to trial with me, have brought our consciousness to the fore as to the magnitude of these tasks ahead.

The Soledad Brothers have achieved the status of central personages, not only in the prison movement, but also in our wider movement for Black Liberation. Their present struggle against death exemplifies the potential destiny of many more black activists, Chicano, Puerto Rican, Asian and Native American leaders, and those whites who have elected to wage a persistent battle against the most advanced capitalist society, maintained and buttressed by racism at all levels. Indeed I have learned this first hand. Bobby and Ericka have already been confronted with this fate: just as we must fight for Bobby and Ericka's freedom in order to prevent fascism from engulfing our entire movement, so is the fight for the freedom of the Soledad Brothers vital to the survival of our ability to continue to actively struggle for revolutionary change.



Angela Davis, Political Prisoner

George has developed an extensive theory on the nature of present-day fascism. His contention is that America has already entered a stage in which fascism has securely established itself in power. I agree with his underlying analysis, while I reject his conclusions; namely, the uncontested victory of the counter-revolution. While there can be no doubt that we are headed in a fascist direction, I do not think that fascism has yet consolidated itself in America; and as long as a vestige of the democratic process remains, then the sheer force of the people ought to be capable of freeing the Soledad Brothers as it must also free Bobby, Ericka, myself, Ruchell, and keep Huey and Los Siete free. The fact that Huey and Los Siete are on the streets at all attests to the power of the mass movement.

We should seek out all the doors which still remain ajar, however slightly the opening might be. We must appeal to all people in this country and throughout the world to prove their anti-fascist commitments by struggling on all levels available to us. The movement must not be afraid to exhort people to initiate petition campaigns, mass rallies, demonstrations, block meetings. It must not be afraid to demand changes such as an end to the indeterminate sentence law and the abolition of penal code 4500 under which an inmate facing a life sentence who is convicted of assaulting a non-inmate must receive a mandatory death sentence. (George's one to life sentence, supposedly a humane act on the part of the sentencing court, for he could have conceivably been released after one year, will bring him the gas chamber even if he is acquitted of the murder charges and convicted of assault.)

It is the mark of an immature revolutionary to dismiss such actions as "reformist" or "liberal". Such an attitude confuses the subjective consciousness of a minority of individual revolutionaries with the objective development of the masses of people. We must draw the masses into the arena of struggle via the mechanism of a broad defense movement. The failure to do so, justified by the claim of "revolutionary purity", the all-or-nothing stand, can too easily become a tool in the hands of our adversaries.

We cannot envision a socialist revolution in this country nor can we envision the defeat of racism if our movement continues to be beheaded and decimated by a ruling clique intent on protecting the booty of a small minority of corporate capitalists by all means available to them. Our revolution cannot proceed apace until we can create a strong, mass-based defense movement which can serve as a shield for those who carry out the herculean task of gathering together and leading the potential revolutionary elements in this country - working class Blacks, Chicanos, Puerto Ricans, Asians and Native Americans; working men and women, students, conscious of the threads which tie their exploitation to the racist oppression of people of color all over the world; prisoners who recognize the need to transform their ineffective individual responses to a society which deprives them of basic necessities into a cohesive, collective onslaught in the direction of liberation.

The most important prerequisite of constructing this shield is the firm resolve to lay aside sectarian differences. An effective defense movement cannot be an arena for ideological struggle, whose appropriate place is elsewhere. We must be careful to avoid the tendency of building personality cults around specific individuals; this detracts from our ability to defend all our brothers and sisters - especially those whose names remain unknown - with a strong vigorous and militant united front.

Let us employ all the traditional channels of protest still open and at the same time direct our creative energies in the search for new means of impelling masses of people to forcefully make their demands for the freedom of political prisoners known. If we fail to free the Soledad Brothers, if we fail to free Bobby and Ericka and all our brothers and sisters held captive because of their steadfast commitment to liberation, then we, the people, must hold ourselves accountable for a new era of uncurbed terror and official barbarism.

FREE ALL POLITICAL PRISONERS

(Reprinted from the Black Scholar - April-May 1971).

ON THE ACQUITTAL OF THE NEW YORK TWENTY-ONE AND THE HARLEM FIVE

STATEMENT OF ATTORNEY GERALD LEFCOURT, ATTORNEY FOR THE NEW YORK TWENTY-ONE

A new morning has come. With it a new ideology has invaded New York City and perhaps elsewhere as well. The "21" Victory indicates that a cross section of people reject the tactics of secret police, the undefinable law of conspiracy used as a trap, biased judges and over-zealous prosecutors.

With thirteen defendants, each charged with twelve different crimes, the courtroom broke into hysteria when the Black jury foreman rose and said, "Not guilty, not guilty..." one hundred fifty-six times. With one fell swoop New York was ignited in a people's celebration. Not at the prospect that the "American system of justice" works, but rather at the prospect that when you fight hard enough and struggle long enough, your cause, if it is just and true, will be answered.

One juror said he felt like running up to Judge Murtaugh and asking him where he thought he was "Mississippi?". Another said, "Conspiracy law is like a lasso that is turned into a hangman's noose that fits every collar size." Still another said, "This verdict of not guilty was necessary for everyone's freedom". All in all, twelve people with their four alternate jurors, unanimously agreed that the verdict was "Not guilty" on every charge. Without any disagreement at all, the jury ended the longest trial in the history of New York with a 90-minute deliberation.

Way back on April 2, 1969, the government launched its attacks with the indictment of the "21", following soon thereafter with the indictment of the "Chicago 8", then in May, 1969, the New Haven Chapter of the Black Panther Party was indicted for murder, and in a phony hunt for George Sams, the government attacked and destroyed officesof the Black Panther Party in several cities across the nation and finally indicted Bobby Seale also for murder in Connecticut. These attacks culminated in the murder of Fred Hampton and Mark Clark on December 4, 1969, in Chicago, Illinois. Besides Ericka and Bobby, Angela Davis and Ruchell Magee, the Berrigans, in Harrisburg, and countless others around the nation, the governmnet has been attacking ever since.

The verdict in the New York 21 case is the first step in the fight back, hopefully to be followed quickly by a victory for Ericka and Bobby and on to victory in California for Angela and Ruchell. In each case, the fight back will continue to prove that through struggle and determination and the support of the people, freedom can be a reality for those who seek it hard enough.

STATEMENT OF ATTORNEY WILLIAM KUNTSLER, ATTORNEY FOR THE HARLEM FIVE

The acquittal of the New York 21 and the Harlem 5 of spurious conspiracy charges raises sharply the issue of the criminal conduct of public officials. Many Black and some White people have recognized for years thatthe judicial process has been illegally used, since the very foundation of the Republic, to punish political dissidents, to crush liberation movements and to control the poor. Now, for virtually the first time in American History, those who wanted so much to believe in the fairness of the system can see at close range that the concept of equal justice under law was merely a convenient smokescreen for the power structure's consistent and relentless destruction of human rights and liberties.

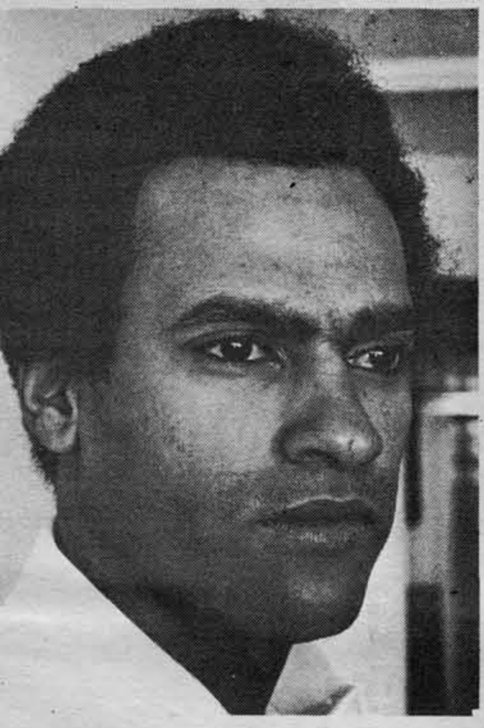
It would be ironic indeed if the New York acquittals were viewed as proof that the system does indeed work. Nothing could be further from the truth. It was the system that arrested, indicted and tried these Black defendants. It was the system that stripped from them years of their lives, unmercifully and unjustifiably punished their families and attempted to ostracize them from human society. It was the system which, in total disregard of all of its most vaunted principles of justice and fair play, tried to brutalize and destroy them.

That they were eventually saved is a triumph, not of a destructive system, but of two juries which, at long last, could not bring themselves to legitimatize the tyranny of the law. These verdicts represent, in a microcosm, the revolt of the powerless from the fearful commands of those who seek to control and direct the destinies of all of us. Twenty-four Americans decided, in the face of a monstrous evil , to cry halt to those who attempt to equate court decrees with the hangman's noose and the headsman's blade.

These cases do not mark the beginning of the Golden Age of Universal Justice. But they do give heart to us all and indicate that some fights can be won if we are together with ourselves and determine to resist oppression until we destroy it or die in the process. And, hopefully, they will teach other juries in other places that there is truth to the cries of the persecuted and that the system will often stoop to the pavement in order to preserve itself and its mythology.

We must now go forward on every front in unity and comradeship. Our true enemies are not ourselves, but those who lie in wait for each of us - the power hungry, the avaricious, the hate mongers, the militarists, the imperialists, the racists, the despoilers of the dream. Our brothers and sisters may die, but they will not be destroyed - their hopes and dreams will be passed from willing hand to willing hand until the walls come down and the city is ours. Then, and only then, will the time have been seized and the power re-taken by the people.

ALL POWER TO THE PEOPLE!



TELEVISED DISCUSSION WITH HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, SERVANT OF THE PEOPLE

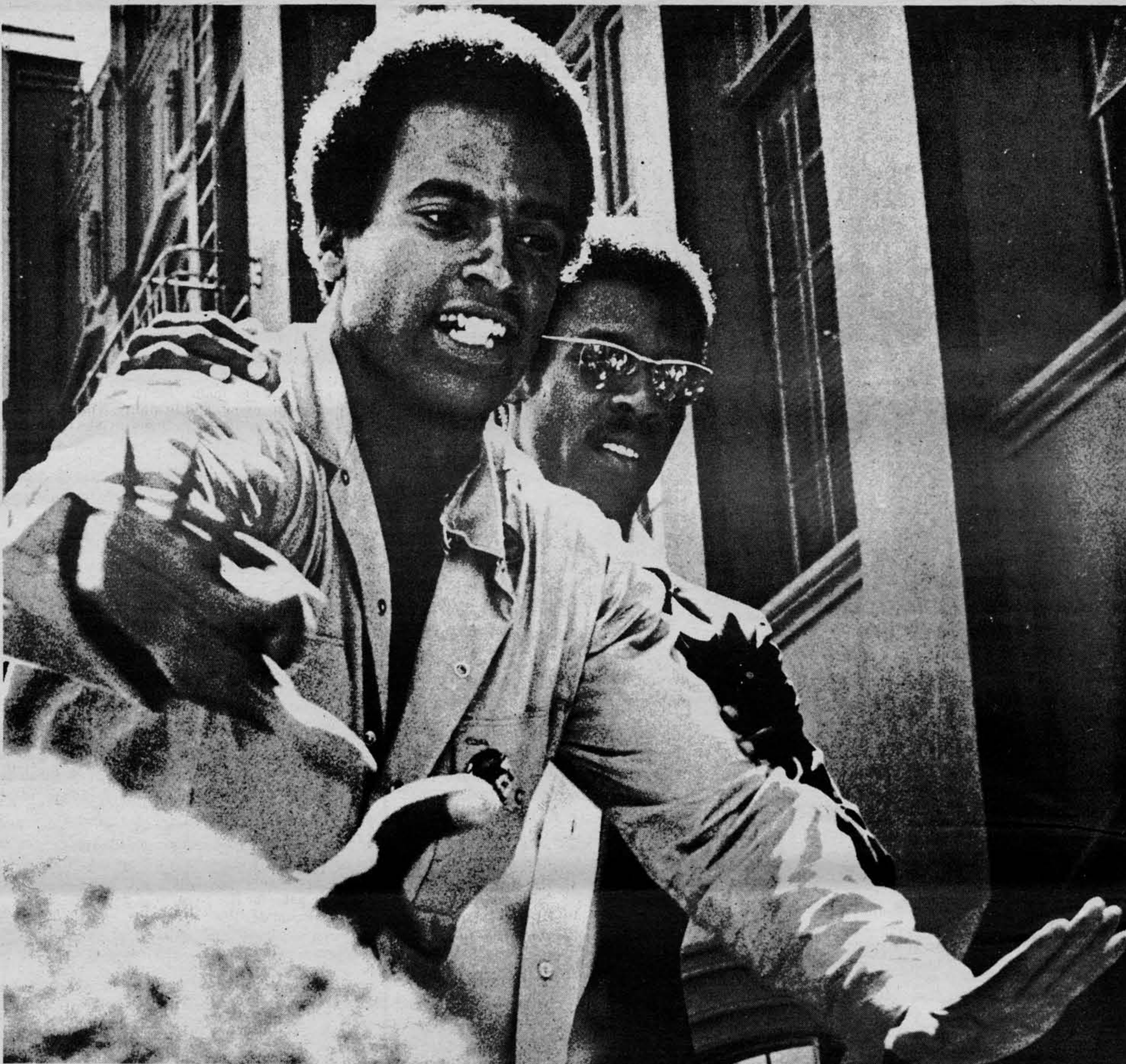
The Minister of Defense will be speaking on the David Frost Television Program.

The following is the list of stations on which the program will be aired:

Station	Date	Network	Channel	Time
WAGA-TV Atlanta, Ga.	May 14th	CBS	5	4:30-6:00pm
WJZ-TV Baltimore, MD.	May 14th	ABC	13	4:30-6:00pm
WLBZ-TV Bangor, Maine	May 21st	NBC	2	4:30-6:00pm
KVOS-TV Bellingham, Wash.	May 28th	CBS	12	12N-1:30 pm
WBRC-TV Birmingham, Ala.	May 28th	ABC (Friday only)	6	12N-1:30pm
WCAX-TV Burlington, Vt.	May 20th	CBS	3	4:00-5:30pm
WBZ-TV Boston, Mass.	May 14th	NBC	4	4:30-6:00pm
WGR-TV Buffalo, N.Y.	May 21st	NBC	2	3:30-5:00pm
WICD-TV Champaign/Urbana, Ill	May 21st	NBC	15	4:00-5:00pm
WMAQ-TV Chicago, Illinois	May 14th	NBC	5	3:30-5:00 pm
WKRC-TV Cincinnati, Ohio	May 14th	ABC	12	5:30-7:00pm
WEWS-TV Cleveland, Ohio	May 14th	ABC	5	6:00-7:30pm
WTVN-TV Columbus, Ohio	May 14th	ABC	6	9:30-11:00am
KDTV-TV Dalla/Ft Worth, Tex.	May 14th	IND	39	7:30-9:00pm
WKEF-TV Dayton, Ohio	May 14th	ABC	22	9:00-10:30am
KBTV-TV Denver, Colo.	May 28th	ABC	9	4:00-5:00pm
WKBD-TV Detroit, Mich.	May 14th	IND	50	8:30-10:00pm
CFRN-TV Edmonton, Alberta	June 4th	CTV	3	11:35pm-1:00am
WSEE-TV Erie, Pa	May 21st	CBS	35	4:30-6:00pm
WOOD-TV Grand Rapids, Mich.	May 28th	NBC	8	9:00-10:00am
KHBV-TV Henderson/Las Vegas, Nev.	May 21st	IND	5	9:30-11:00pm
KPRC-TV Houston, Texas	May 14th	NBC	2	9:00-10:00am
WHTN-TV Huntington, W. Va.	May 21st	ABC	13	11:30pm-12:30am
WTTV-TV Indianapolis, Ind.	May 21st	IND	4	9:00-10:30PM
WJXT-TV Jacksonville, Fla.	May 21st	CBS	4	9:00- 10:30pm

Station	Date	Network	Channel	Time
KCMO-TV Kansas City, Mo.	May 21st	CBS	5	9:00-10:00am
WGAL-TV Lancaster, Pa.	May 14th	NBC	8	4:30-6:00pm
KTTV-TV Los Angeles, Calif.	May 14th	IND	11	8:30-10:00pm
WDRB-TV Louisville, Ky.	May 21st	IND	41	8:30-10:00pm
WTVJ-TV Miami, Florida	May 14th	CBS	4	9:00-10:30am
WITI-TV Milwaukee, Wisc.	May 21st	ABC	6	4:30-5:30pm
KMST-TV Monterey, Calif.	May 14th	CBS	46	4:30-6:00pm
WSM-TV Nashville, Tenn.		NBC	4	10:30pm-12M (Saturdays)
WCTI-TV New Bern/Greenville, N.C.	May 21st	ABC	12	9:30-10:30am
WNHC-TV New Haven, Conn.	May 14th	ABC	8	4:30-6:00pm
WNEW-TV New York, N.Y.	May 14th	IND	5	8:30-10:00pm
CJOH-TV Ottawa, Ontario	May 20th	CTV	13 & 8	11:30pm-12:30am
KYW-TV Philadelphia, PA.	May 14th	NBC	3	4:30-6:00pm
KOOL-TV Phoenix, Ariz.	May 21st	CBS	10	4:00-5:30pm
KDKA-TV Pittsburgh, PA.	May 14th	CBS	2	4:30-6:00pm
WCSH-TV Portland, Maine	May 21st	NBC	6	4:30-6:00pm
KPTV-TV Portland, Oregon	May 21st	IND	12	8:30-10:00pm
WAVY-TV Portsmouth, Va.	May 21st	NBC	10	9:00-10:00am
WJAR-TV Providence, R.I.	May 21st	NBC	10	9:00-10:00am
WXEX-TV Richmond, Va.	June 4th	ABC	8	4:00-5:30pm
KCRL-TV Reno, Nevada	May 14th	NBC	4	4:30-6:00pm
WSLS-TV Roanoke, Va.	May 28th	NBC	10	9:00-10:00am
WOKR-TV Rochester, N.Y.		ABC	13	6:30-7:30pm
WTVO-TV Rockford, Ill.	May 28th	NBC	17	4:00-5:30pm
KTXL-TV Sacramento, Calif.	May 14th	IND	40	7:30-9:00pm

Station	Date	Network	Channel	Time
KPLR-TV St. Louis, Mo.	May 28th	IND	11	7:30-9:00pm
KSTP-TV St. Paul/Minneapolis, Minn.	May 23rd	NBC	5	3:30-4:30pm
KPIX-TV San Francisco, Calif.	May 14th	CBS	5	4:30-6:00pm
KOGO-TV San Diego, Calif.	May 21st	NBC	10	3:00-4:30pm
KGSC-TV San Jose, Calif.	June 18th	IND	36	7:30-9:00pm
WTSJ-TV San Juan, P.R.	May 21st	NBC	18	9:00-10:30am
WRGB-TV SCHENECTADY, N.Y.	May 21st	NBC	6	12:30-1:30pm
WDAU-TV Scranton, Pa.	May 21st	CBS	22	5:00-6:30pm
KTNT-TV Seattle/Tacoma, Wash.	May 21st	IND	11	8:30-10:00pm
WNDU-TV South Bend, IND.	May 14th	NBC	16	9:00-10:30am
WICS-TV Springfield, Ill.	May 21st	NBC	20	4:00-5:00pm
WWLP-TV Springfield, Mass.	May 14th	NBC	22	9:00-10:00am
WNYS-TV Syracuse, N.Y.	May 14th	ABC	9	4:30-5:30pm
WTVT-TV Tampa, Florida	May 27th	CBS	13	1:00-2:00pm
WTOL-TV Toledo, Ohio	May 14th	CBS	11	9:00-10:00am
CHCH-TV Toronto-Hamilton, Ont.	May 14th	IND	11	10:00-11:00pm
KVOA-TV Tucson, Arizona	May 21st	NBC	4	3:30-5:00pm
KTEW-TV Tulsa, Oklahoma	May 28th	NBC	5	11:00-12:00N
WTTG-TV Washington, D.C.	May 14th	IND	5	8:30-10:00pm
WKBN-TV Youngstown, Ohio	May 14th	CBS	27	4:30-6:00pm
KMJ-TV Fresno, Calif.	To be announced			
WDSU-TV New Orleans, La.	May 28th	NBC	6	10:30pm-12 M



THERE WILL NEVER BE JUSTICE IN THE AMERICAN COURTS UNTIL THE PEOPLE ARE THE JUDGES

THE TRIAL OF HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY BEGINS:

MAY 26, 1971
ALAMEDA COUNTY COURTHOUSE
9:15 AM DEPARTMENT 5
SEVENTH FLOOR
COURT OF JUDGE HOVE

THE TRIAL OF DAVID HILLIARD, CHIEF OF STAFF OF THE BLACK PANTHER PARTY BEGINS:

JUNE 1, 1971
ALAMEDA COUNTY COURTHOUSE
9:15 AM DEPARTMENT 5
SEVENTH FLOOR COURT OF JUDGE HOVE

October 1966
Black Panther Party
Platform and Program

What We Want What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. **That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.** Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.**

SERVE THE PEOPLE BODY AND SOUL

All Power to the People


EMORY